COMMEMORATOR

Volume 5, Number 1 March 1995

Inmates and Families Organize as U.S. Prison Economy Goes Mainstream

Photo by Charles Slay

California's San Quentin Prison, where George Jackson was murdered in 1971, was one of the first prisons to contract inmate labor to private industry after 1990.

Most Americans know a friend, relative or neighbor in prison, a direct result of incarceration rates exceeding those of South Africa in the final days of apartheid. Across the country, concerned citizens, clergymen, legal professionals, students and others are joining with families and friends of convicted prisoners and inmates awaiting trial who cannot make bail, for mutual benefit.

These grassroots efforts assist, through mutual aid and collective effort, with a range of problems, including lack of transportation for family members to visit prisons and jails, family economic troubles caused by loss of the breadwinner, inmates' lack of legal representation, police brutality, deprivation of medical care, lack of due process, and the need for court clothing.

These organizations face not only a bloated penal system but a "recession proof" industry that can be changed only through collective action. While major employers are "downsizing" their workforces, laying off tens of thousands of workers, state and federal governments are offering the labor of prisoners to profit-making enterprises across the country.

Arguments in favor range from the humanitarian ("give them a chance to learn work skills and make some money") to punitive ("make those convicts pay for their incarceration").

Opponents simply point out that millions of people are already out of work — a major reason for the growing crime rate — and if this trend continues America may enter the 21st century under the slogan "Go To Prison — Get A Job," a new updated

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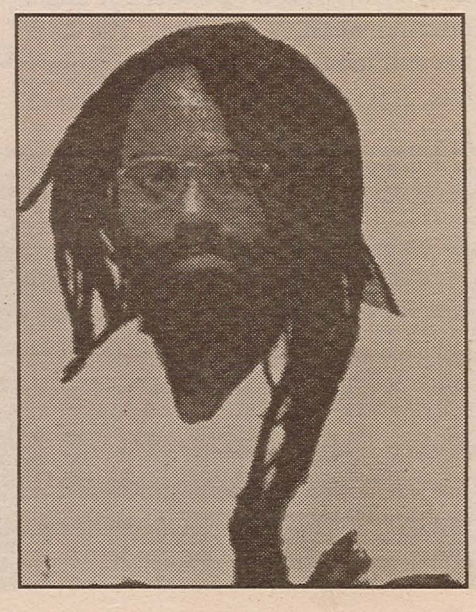

A Crucifixion of Malcolm X's Daughter?

by The Rev. Tom Sanders

Special to the *Commemorator*

They are attempting to divide us again by crucifying Malcolm X's daughter, Qubilah Bahiyah Shabazz, indicted by the Federal [in]Justice Department on nine counts of conspiring to have the Black Muslim leader, Louis Farrakhan, killed. The government, which always thinks it can read our minds, stated that Ms. Shabazz, age 34 and a single mother of a 10-year-old son, wanted to avenge what she saw as Farrakhan's involvement in her father's killing in 1965.

The New York Times reported on January 22 that Ms. Shabazz told friends and family last September that she had decided to leave New York City (and her $60-a-week room in a crumbling apartment building) and move to Minnesota.

According to The New York Times, she was going to "be married there, get a well-paying job, and get her son the medical care he needed. But things did not work out as planned..." She did not land a secure job and social workers and other officials reported that her son, Malcolm, was "ordered" to be placed in a children's shelter.

Then, the man she was reportedly engaged to marry, Michael Fitzpatrick, a high school friend of hers, turned her in to federal authorities, saying she had tried to hire him to kill Muslim minister Farrakhan.

The plot thickens as it is made public that Fitzpatrick, a

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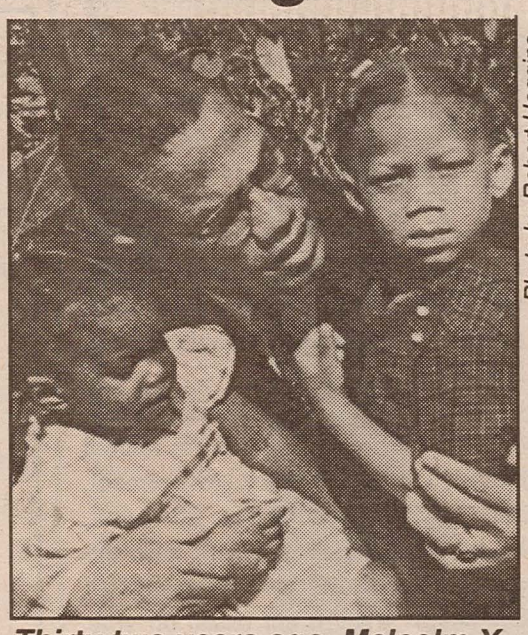

Photo by Robert Hoggins

Thirty two years ago, Malcolm X with daughters, Attallah (right) and Qubilah. The legacy of Malcolm X still remains under attack by FBI's COINTELPRO.

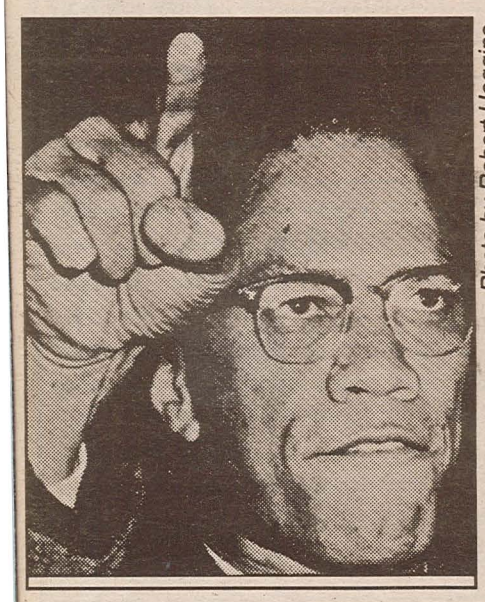

Photo by Robert Hoggins

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Editorials

Privatization– The Dog That Bites

We know the nature of business; like most things it is to survive and thrive and make a profit. We all know that in pursuit of that "bottom line" businesses are as cold and calculating as the numbers on their ledgers; and it seems the larger and more successful a business becomes the more devastating its pursuit of profit can be on its surrounding population. We know that that is a matter of historic record. That is the reason we have been offered for having a government, that it would protect us from harm, foreign or domestic. That is why we were told we have the USDA to protect us from the likes of Armour Meats, the company that generations of U.S. soldiers proclaimed had killed more soldiers with its tainted pork sold to the U.S. military, than enemy bullets. That's why we had the anti-trust laws, that's why we had the Department of Labor to stop child labor and violations of the minimum wage laws, hourly work requirements, etc. That was the reason given for starting the SEC, FDA, etc.

The civil rights movement was fought around the fact that a certain population of this nation did not share in the wealth of this nation, the public wealth. Public lodging, public education, public libraries, public facilities, schools, pools, public transportation, even public sidewalks or streets were forbidden or restricted in their use to certain races in America.

Laws were passed to quell the social unrest that followed. Laws that enforced the right of accessibility to public facilities, for all the public. But privatization is more ominous than that. More ominous than what we saw in the days of "Jim Crowism" (the American apartheid). Privatization doesn't only restrict the use of public facilities the sharing of public wealth to a few because of their race, more than that, it actually takes away the public resource altogether from all Americans, white or black, and makes the public resource a private resource. Public property is no longer the property of the public but the private property of an individual or group of individuals.

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Cuba: Why is the U.S. Still Treating This Tiny Nation as a Threat?

Every American suffering unemployment, wage cuts, rising epidemics, and emergency room only or no health care, must know and understand that the existence of Cuba, under its socialist government, is a threat to the very economic underpinnings of the U.S. government.

Why? Because Cuba represents, for poor and working people worldwide, the only viable alternative to our system of governing. In fact, Cuba's economic system, when compared with that of the United States (whenever that comparison is dared made publicly), shows the U.S. looking for the developing nations of the world, a barbaric, backwards society that, for millions of low-income families, it is. Cuba compares favorably as a strong, enlightened example of what society should be.

Two hundred years after the American revolution, we have not done away with the problem of racial discrimination. Cuba has. The U.S. has millions of its population homeless, 200 years later, without shelter or food for each. Poverty is still a U.S. institution, and so now is slavery (the "U.S. underclass" or "working poor"), and homelessness, violent crime and overflowing prisons. If you are black, 200 years since our American Revolution, you are more likely than ever to be poor, incarcerated, uneducated, and dead before adulthood from a bullet. Unsafe working conditions and/or untreated illnesses have made the infant mortality rate in the U.S. for blacks twice that for whites. Compared to Cuba, the infant mortality rates for some communities, like west Oakland and Harlem, New York, makes us look like Bangladesh or Somalia.

In Cuba, only 30 years after its revolution, blacks and whites are treated equally in the workplace, government, and community. After 30 years, health care, the best health care the country has to offer, is available to all citizens as a right, not based on your income. In Cuba, there is no homelessness, so there are no special library cards for the homeless, there is no transitional housing for the homeless, there are no playgrounds specially built for homeless children, because the thought of institutionalizing the condition of homelessness is ridicu-

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(Editorial note: We would like to thank our readers for bringing to our attention a question about one fact cited in our December 1994 review of Shadow of the Panther. Louis Tackwood admitted that he had been a police informant planted in San Quentin prison to assist government and prison officials in the August, 1971 set-up and political assassination of George Jackson. However, upon rechecking the published sources used by our reviewer, we find no reference to Tackwood being planted in the same cell with Jackson as described on page 7 of our last issue.(See p.94 and p.410 Agents of Repression, Ward Churchill and Jim Vander Wall.)

Poems by Bob Randolph

The wave of the future!

Privatize!
300 year ago,
pirates were called privateers.
So when they say privatization,
do you get the picture?
Privatize prisons,
privatize the post office,
privatize Congress.
Well, actually, pardon me,
that's already been done.
Privatize the air force.
Then Ford and General Motors
can bomb
Toyota and Honda.
Privatize the Marine Corps,
so millionaires can invade each
other's beaches.
Privatize the streets,
no traffic lights, speed limits or
safety laws.
Let everybody be free!
Bang, crunch, smash.
No more laws, no more rules,
privatized air lines,
no control towers, let every-
body have freedom
when they land in storms,
fog or darkness
the best way they can.
It's all freedom.
Marvelous - Privatization -
Freedomization,
wave of the futurization.

Feb. 8, 1995

Privacy is like freedom

They can be more who they are,
no matter who they're standing
on.
Privatization is like emptying
everybody's wallet
out on the banker's private
desk.
Privatization gets rid of regula-
tions,
keeps things simple.
It's who's got the muscle,
who are the financial jocks,
the industrial Frankensteins,
the gargantuan oil companies.
Who's got the biggest hydrogen
bomb,
the most power?
That makes freedom simple,
power - freedom,...same thing.
Power, power, and the billions
of little people don't count,
at least not yet do they count.
They're all faceless anyway,
and powerless, not yet do they
have faces.
They can't even spell "privatiza-
tion" - not yet.
They can't take charge, not yet.
They can't salvage what's left of a
decent world,
they can't add to it with love
and decency -
at least not yet,
not yet,
not
yet

Feb. 8, 1995

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COMMEMORATOR

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"SERVING ALL OPPRESSED COMMUNITIES"

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Letters to the Editor

To America From a Black Man

A letter of thanks?

First of all I would like to thank the President of the United States of America, Congress and the U.S. Supreme Court for doing an outstanding job on the oppressed people throughout the world. I would like to thank the physicians and all the politicians for their evasive lies and half-truths. I would also like to thank the church for keeping you looking up for something to fall out of sky. I would like to thank the so-called black leaders for leading the revolution down a blind alley. I would like to thank the media for keeping me informed on what is going on everywhere in the world except my own community. Also I would like to thank America for the ideological reform you gave the black man, keeping him an enemy to himself and his own community. I would like to thank the Department of Justice for giving the oppressed people a lifetime home in one of the many prison colonies throughout the land of opportunity. I again thank the U.S. Supreme Court for equal justice and allowing all men to be subject to this new form of slavery. I also would like to thank the U.S. for killing Lincoln for nothing because he had no intentions of freeing slaves if he could have won the war otherwise. I would like to thank the CIA, FBI, DEA, U.S. Customs Service and the Coast Guard for supplying the ghetto with plenty of guns and drugs. After all we only use them on each other. I again thank the media for making it look appealing to the young people. I also would like to thank you, America, for placing your unemployed workforce behind bars because of fear of idle minds. I would like to thank all of your scientists and engineers for their many inventions of technological genius yet children are still hungry in America. I also would like to thank the Justice Department for informing the taxpayers that it cost one million dollars to keep one man in prison for life. I just can't say thanks enough. I hope I'm not leaving anyone out. Oh, I also would like to thank the NAACP, for after our name changed from savage to slave, from colored to Negro, to black and finally Afro-American, you still call us colored people. I thank you NAACP. Also I would like to thank all the sports heroes and entertainers for keeping us happy while innocent children are being deprived of a future. I also would like to thank the United Negro College Fund for giving kids a dream of a future in college when he may not live past the sixth grade. I also would like to thank the parents for feeding kids almost one hundred and fifty pounds of sugar a year, along with other overly refined carbohydrates. Also I would like to thank the Food and Drug Administration for not making it clear to the parents the harm it does, even though they appear healthy.

Thank you, America, and remember this is just a letter of thanks.

Victor C. Davis
San Quentin, CA

Huey P. Newton

I have a picture of a poster of
Huey P.
in a window shot up
by the Oakland P.D.

It's strange how we
get caught up
in what we try to avoid

Perhaps you can see
that Dr. Huey P. Newton
was not paranoid.

Victor C. Davis

The Twenty-Third Thought

Capitalism is my shepherd, I am in want.
It maketh me to lie down on park benches,
It leadeth me beside the still factories.
It disturbeth my soul;
It leadeth me in the Paths of destruction
for its own sake.
Yea, though I walk through the valley of depression,
I anticipate no recovery
For it is with me;
Its promises and pipe dreams they no longer fool me.
It prepareth a reduction in my salary
in the presence of my creditors;
It anointeth my small income with taxes;
Surely unemployment and poverty shall follow me
all the days of my life
And I shall dwell in a broken down shack forever.

—The 23rd Psalm brought up to date by The Rev. Tom Sanders

An Inmate's Call For Help

In the name of Allah, Most Gracious, Most Merciful, As-Salaam Alaikum!

Dear Brothers,

I stand with you in the line of solidarity and with an utmost hope that all is well there with all of you. I would like to first thank you for running an ad concerning my not receiving any mail since my incarceration, and the news is, I've still not received any mail "smile."

However, I give you my utmost thanks for your efforts. Now, I come to you requesting your help concerning a matter of greater importance to me. In my last letter to you I told you that I was an indigent inmate, which I'm still indigent today.

However, I am seeking any possible way to obtain three items which are: Prayer Rug, Prayer Beads, and a Prayer Koofi Cap. I was hoping that some of your readers might help your brother to obtain these items, and have them mailed to Chaplain Akbar N. Shabazz, Wynne Unit, Huntsville, Texas 77349, asking that he pass them on to me. And/or if there's a place in Oakland that has these items and can mail them to me, that would be fine, but they must come from the store.

Since I am in a slave state and most of all, incarcerated under the authority of Toms and Whities and made to work without pay, this is my only way to obtain these items. I would be very thankful to you for your help concerning this matter, also any of your input or suggestions or any way you want to do this is fine.

Oh yes, if you know of any outside organization that can help me and some brothers here get on the way of putting something together to place before the courts concerning us getting paid for the work we do, we are damn sure open to any and all suggestions! If you know any lawyers that want the job, I can get him over 1000 inmates that will stand up for the call!

Assalaam Alaikum! (I close in peace!)

James Hatley
Wynne Unit,
Huntsville, Texas

NOTICE:
Watch for the Eddie Hatcher Story Coming Next Issue!

"By the time the federal trials had begun, at least seven of our witnesses, who were to provide evidence to support my claim of major government corruption within Robeson County, had either mysteriously died or had been killed."

Eddie Hatcher
P.O. Box 700
Raeford, NC 28376

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ATTENTION:

Community Bulletin

Police Detentions in Oakland, CA— New Assault on our Constitutional, Civil, and Human rights

It has been called to our attention that in Oakland more and more police sweeps are taking place, arresting mostly our youth, simply for being on the streets and, in some instances, for simply standing in front of their dwellings! We have been informed that the Oakland police department is setting up sweeps in our communities, against our youth, especially black and poor people, from our low-income communities, conducting mass arrests of anyone in the area. They arrest and jail everyone—with made-up charges—then run checks on them. They keep a few on probation, parole, then they arrest those who have outstanding warrants against them. The remainder are released because the DA's office has no evidence against them. But, when they are released, they are then required to carry Detention Certificates and when stopped by police must show them; otherwise, they can be arrested again!

It has also come to our attention that our youth cannot get a copy of the police report in order to defend themselves. This indicates to us that this is a violation of Constitutional civil and human rights on the part of the OPD. At any rate, this raises serious questions.

If you or anyone you know has been detained, in this manner, please call or write the COMMEMORATOR, 4432 Telegraph Avenue, P.O. Box 62, Oakland, CA 94709, (510) 652-8828.

Willie Bell,
Commemorator staff

Copies: Original - Subject
Yellow - Planning Division.
Pink - Jail Division

DETENTION CERTIFICATE
Oakland Police Department

TF-456 (7/88)

As required by the provisions of Penal Code 851.6, I hereby certify that the taking into custody of

_____
(Subjects Name) (CEN)

for_____on _____by
(Charge) (Date)

[ ] the Oakland Police Department

[ ] _____was a detention only, not an arrest

[ ] _____ was released on_____
(Subject's Name) (Date)
by the Oakland Police Department.

Sections 849, 849.5 and 851.6 are included as part of this certificate and will appear on the reverse

Signed_____ _____
Title/Serial No.

U.S. Prisons

Continued from page 1

rendition of Hitler's "labor liberates" slogan posted at all concentration camps.

Prisons are also a growth industry for private contracts of all kinds, from supplying equipment, to actually running prison facilities delegating state authority to the corporation with the lowest bid.

The number of prisoners and the fact that most of those who go to prison are poor is a direct function of the way most cases are plea-bargained in criminal courts. The average public defender has a caseload of 65 or more. No lawyer defending clients who wanted to fight would think of taking on so many, but only defendants with tens or hundreds of thousands of dollars can afford a private attorney, researchers, expert witnesses, and the lawyer's time.

Without adequate time or money to investigate, the P.D. advises even clients that claim complete innocence to plead guilty to avoid a more severe sentence. Without any consideration of facts of evidence, the hapless "client" is off to join the captive labor pool behind bars. Yet, if even one fourth of the defendants who now enter plea bargains simply demanded a jury trial, the entire criminal justice system would grind to a halt.

New Jersey State Senator, Cardinale, proposed last year to pass into law the building of a "People's Prison." The proposed Bill, Senate Bill 454, will "stress punishment rather than rehabilitation." It would offer no educational programs, no vocational training, no gymnasium or other recreational areas, no television and no telephone privileges. Instead, inmates in the new "People's Prison" will be forced to do hard labor ten hours a day. The bill also states, "Any inmate who refuses to participate in physical labor shall be confined to his cell."

"This new bill if passed means that the state has taken a qualitative step backwards with a decision to implement a People's Prison in the state," a misnomer, according to Carol White, president of the newly formed Committee of Friends and Relatives of Prisoners (CFROP) in Mercer County, New Jersey. White called the proposed People's Prison "a modern day death camp."

Photo by Flecher Fleudugon

"Prisoners at San Francisco County jail appreciate the local gardening project—But jail regulations prohibit them eating their own produce because it's not shrink-wrapped. Instead it's sold to local restaurants and bakeries", said a former county worker.

The Committee of Friends and Relatives of Prisoners, an ancillary committee of Long Island Equal 15

Justice Association was begun in 1977 in conjunction with a jail strike in Suffolk County from 1977 to 1978. CFROP, which was created by prisoners, their relatives, and interested outside sources during the strike, was able to win several important victories while containing the violence that was burgeoning around the conditions in the jail with the alleged beating of prisoners.

According to White, "It will limit the amount of access defense lawyers will have and their role in putting out appeals, so that prisoners' complaints won't be heard. Low income people are de facto denied the right to due process, but this bill goes as far as to violate constitutional restrictions against cruel and unusual punishment." Proponents of the bill say that the People's Prison will deter crime and reduce recidivism, and save taxpayers' dollars.

California's San Quentin prison offers more than 350 products for

Continued on page 13

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Afrikan Reflections
Ancestral Inspired Jewelry by Rashed
5755 Market St. Suite #2
Oakland, Ca 94608
(510) 420-7042
Store hours: Mon thru Sat 11 a.m. to 7 p.m.

NEW WAR AGAINST POVERTY

The goal of this section is to bring the oppressed communities and concerned people visual news of their struggles for liberation nationally and internationally—to highlight the class war and to tie together the many fronts of struggle (past and present) and to build intercommunal solidarity for real progressive change.

This photo collage and captions, like the regular articles we run, will highlight struggles from many fronts: The fight for comprehensive health care for all; the fight for jobs with decent wages; the fight for housing and education for all; where we are winning and where we are losing the **New War Against Poverty**—against oppression.

CFROP, then and now, acts as a vanguard presence, working to break down artificial barriers between prisoners and the outside world, building a community-based force capable of effecting permanent change in the penal system.

CFROP, is an all volunteer association of friends and relatives of prisoners and others concerned with overcoming the hardships and injustices imposed on both inmates and families. CFROP organizes a benefits program for families or prisoners, including transportation for jail visits, supplemental food and clothing, budgeting assistance and legal education information to address those problems arising from the economic dislocation suffered by both the family and the inmates themselves as well as redress to violations of constitutional rights within the jails and prisons. In 1960s and 1970s, the Black Panther Party provided free transportation for friends and relatives to prisons, which are often in far away places.

The Committee Of Friends and Relatives Of Prisoners - CFROP-began organizing in Suffolk Country, Long Island, in 1977 in the heat of a picket line outside the county jail. Long Island Equal Justice Association had just reopened civil rights suit to force jail authorities to obey county orders to allow prisoners their constitutional rights. Family and friends of prisoners supporting the lawsuit saw the need for more. They formed their own organization to fight for the rights of their friends and loved ones in jail, and to provide mutual support, particularly for those whose breadwinner was locked up.

We shall not be moved was the cry voiced in 1979 by CFROP and participating community residents as they held candlelight vigils and demonstrated for 647 consecutive nights in front of the jail. They were showing their support of a hunger strike and resistance campaign being waged by the prisoner-organized effort, United Brotherhood of Inmates for Justice. The strike protested incarceration without conviction in a jail filled to double capacity and with diseases such as tuberculosis rampant for which medical care was denied.

The Commemorator would like to thank the following Bay Area businesses that are participating in the New War Against Poverty through a 10% discount to low-income customers who have signed-up with Western Service Workers Association.

Earl's Beauty Supplies, a long time supporter for economic justice, jobs and opportunities for all.

A.O.C. Video, 1500 E. 14th Street
Oakland, CA., (510) 534-2270

Basket Case Antiques, 3400 66th Av. #3
Oakland, (510) 568-0902 *(ask for Herman)*

Dave Anderson (Dazzling Do's), 2270 E. 14th
Oakland, CA, (510) 536-8955

Discolandia Records and Tapes, 2636 E. 14th
Oakland, CA., (510) 261-1520

Earl's Beauty Supply, 3228 Adeline Street,
Berkeley, CA., (510) 652-8041

Immaculate Auto Body, 1430 14th,
Oakland CA., (510) 533-5742

KFC, 950 Market
Oakland, CA, (510) 763-3745

L.A. Appliances,
Oakland, CA, (510) 533-4559

Linus Printing, 1309 Franklin
Oakland, CA, (510) 268-9901

Los Cocos Restaurant, 1449 Fruitvale
Oakland, CA, (510) 536-3079

Los Tres Amigos, 2001 E. 14th
Oakland, CA., (510) 533-4175

Romero Glass Studios, 1825 E. 14th
Oakland, CA., (510) 533-1109

Soledad Beauty Salon, 2812 E. 14th St.
Oakland, CA., (510) 436-7449

United Market, 893 Willow
Oakland, CA, (510) 465-1568

A Tribute To Performing Art

Nora Vaughn:

A Tribute to Black History Month in The Bay Area

The Black Repertory Group started as a drama program at Downs Memorial United Methodist Church in 1964. Founder and Executive Director, Nora Vaughn, volunteered to stage and produce Christmas and Easter pageants. Over a period of four years, the range of plays expanded beyond the realm of religious material and encompassed the works of secular black writers. In 1967, the drama group spun-off from the church and established itself as a Black theatre organization and staged their first production, *Purlie Victorious*. During the next four years, the group performed at various locations in the black community in the city of Berkeley.

In 1973, BRG moved to 1719 Alcatraz Avenue in South Berkeley. This location was an old storefront, which members of the group and community volunteers converted into a small theatre. They completely remodeled the storefront making a small stage and seating capacity for ninety-nine persons. Once completed, the Black Repertory Group began producing works by more than fifty black writers — from Langston Hughes to Charles Fuller. It was during this time the Black Repertory Group expanded its purpose to include the youth development component and an educational component in response to the obvious social problems evident in the community where they were located.

From 1978 to 1987, the Board of Directors and its founder sought hard to get the donations necessary to construct a more permanent and adequate facility in the South Berkeley area. Finally, on October 11, 1987, the Black Repertory Group's Cultural Arts Center was dedicated. Contained within its wall is a 250-seat mainstage (named the Birel L. Vaughn Theatre) as well as office space, workshop/rehearsal space and an outdoor courtyard area with future performance space.

Its program includes full length plays by black writers or about black people. A "New Arts Experience" program featuring new local black playwrights, directors and performers: training amateurs in aspiring

Photo courtesy of Black Repertory Theatre

to become professional: Master's Classes for professionals in Theatre, Blues, Jazz, African/jazz/interpretative dance, and other black classical folk art forms. BRG uses the performing arts as a tool through which to install self-confidence and self-esteem in participants and to provide a vehicle through which the community can discover and rediscover black America's rich cultural heritage.

3201 Adeline Street
Berkeley, CA
For more info. Call: 510 652-2120

An Atmosphere of Fear

Conclusion

By Evan Daniel

In Contra Costa County, California, an individual is up for his third strike, his "violent" crime being the theft of $80 worth of batteries. His two previous "strikes" were for burglary of an unoccupied dwelling, which is considered to be "dangerous or violent," according to the "Three Strikes" law. The law also states that the third strike need not be "dangerous or violent," and at the district attorney's discretion, may be any felony. The man is now facing 25 years to life for stealing batteries in order to support a heroin habit. Recently in Sonoma County, California, an individual is facing his third strike for possession of marijuana, and not to be outdone by "liberals" like President Clinton, some conservatives are pushing for tougher "One Strike" legislation.

For laws meant to put violent criminals behind bars, the preceding examples illustrate where the "Tough on Crime" rhetoric and policies fail. These gutless stands will never produce drug treatment as opposed to incarceration, service by elected officials and police as opposed to oppression, or benefit our communities. The "Three Strikes" law, the Clinton crime package, and all the others can't and won't ever reduce crime because they fail to address the root causes of crime like a lack of economic opportunity and the growing poverty our nation is facing.

Proposition 187 is a Fascist Policy

Proposition 187 is another example of these fascist policies promoted by Republicans and Democrats. The endorsers of the document want us to believe that immigrants are causing all of our state's economic problems. They claim undocumented immigrants abuse public services and don't contribute to the tax base.

Working people know that anyone who lives in or consumes anything in the U.S. is taxed, and it is also a myth that immigrants overwhelm public services because many services are not culturally relevant and the process of receiving aid can be intimidating (with all the forms and paperwork to fill out) for non-native English speakers. This is also compounded by the fact that most local social service and health clinics in low-income communities are under-staffed and underfunded, often resulting in long waits or time away from work that many of us cannot afford.

Finally, Proposition 187 supporters want the public health and educational institutions to turn away people who are "suspected" of being undocumented and notify the INS. This encumbers educators and health care providers in culturally diverse communities with additional responsibilities and duties in the face of crime on campus, increasing class sizes, budget cuts, not to mention the overwhelming philosophical disagreements that these professionals have with the bill.

Most of these individuals became involved with their professions because they wanted to help or teach, not become hired goons for the INS. Proposition 187 will make entire segments of our population subject to routine violations of their civil, Constitutional, and human rights, based on appearance or the pronunciation of a name.

It isn't about "saving our state," but rather misinforming the public to believe that immigrants are the source of California's problems as opposed to critically addressing the real economic policies ("trickle-down" economics, enterprise zones, deregulation) that are bankrupting this state and contributing to an increase in poverty and, in turn, crime—which in combination contribute to a decline in the standard of living, education, health care, job opportunities (with livable wages), and all other indicators of social well being.

The Critical Question

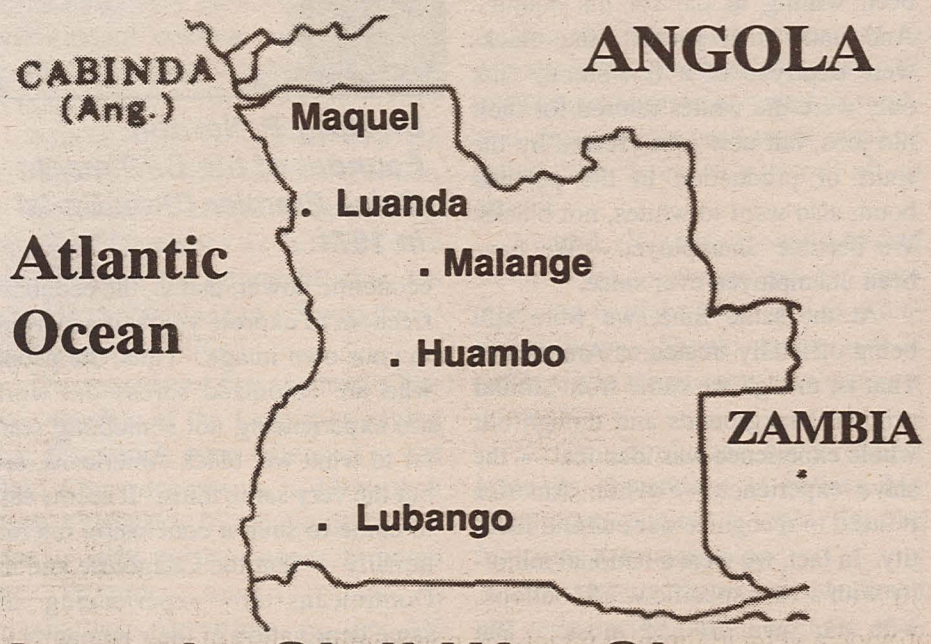
Who lobbies for the passage of these laws besides right wing and neo-fascist think-tanks and "citizens groups," police unions, law enforcement organizations, and those involved in prison construction? To ask this critical question provides the fundamental basis to understand why such oppressive policies are being implemented. What began with Polly

Continued on page 10

International Update

(Editorial note: In 1976 Angola's struggle to install socialism after a 15-year liberation war against Portuguese colonialism was met with counter-revolutionary forces inside the country, primarily UNITA(National Union for the Total Independence of Angola), headed by Jonas Savimbi. Savimbi, who was/is on the CIA's payroll and was supported by the United States, under President Gerald Ford, and by South Africa, under then President Vorster's apartheid regime. UNITA massacred hundreds of thousands of Angolan men, women and children.

According to the Black Panther News Service, 17 January 1976, through the CIA, Roy Innis (the executive director of the Congress of Racial Equality) attempted to recruit black Americans to be trained by the CIA as mercenaries to fight alongside UNITA and other reactionary groups, such as the FNLA, headed by Holden Roberto, who was also on the CIA's payroll. (Innis presented this as an exercise of "black power" and a cause for racial pride). This increased CIA involvement was in response to the call put out by the MPLA for support from African Americans. On this page we present a news dispatch from the Angolan capital of Luanda on current efforts to settle the 20-year civil war in this African nation, and excerpts from Black Panther Party Intercommunal News Service coverage of the origins of the war.



Angola Civil War Simmers

On Friday 13 February, 1995 members of a joint commission set up by the Angolan government and rebels to press ahead with a peace accord, called on their respective sides to make further progress in implementing the pact.

President Jose Eduardo dos Santos made his own appeal to Jonas Savimbi, head of the rebel National Union for the Total Independence of Angola (UNITA), for a face-to-face meeting to cement the shaky peace treaty.

Dos Santos sent a letter to Savimbi offering to shake hands with the rebel leader anywhere on national territory and to discuss 'unresolved issues which threaten to disrupt the peace process,' presidential spokesman Aldemiro Vaz de Conceicao said on national radio.

United Nations special envoy, Alouine Blondin Beye, appealed for calm and restraint a day after UNITA rebel rockets shot down a government troop plane evacuating wounded from the northern diamond mining region, killing six soldiers and wounding dozens more.

The government also accused UNITA guerrillas of weekend attacks on small towns near the conquered rebel capital of Huambo, in central Angola, and in coastal provinces Bengo and Benguela.

At present, the impossibility of tracing minefields is preventing the return home of scores of thousands of people displaced by Angola's long civil war, despite a peace protocol signed in the Zambian capital Lusaka on November 20, 1994.

Military specialists estimate that between 15 and 20 million mines were laid during the civil war that raged between UNITA and the People's Movement for the Liberation of Angola (MPLA) after independence from Portugal in 1975.

Angola first erupted into civil war on the eve of independence from Portugal in 1975, when the apartheid regime in South Africa sent troops into the newly-independent Portuguese colony in support of UNITA, trying to remove the MPLA-led people's government.

Dos Santos and Savimbi have not seen each other since UNITA plunged the country back into civil war after losing UN-supervised general elections held in September 1992 in terms of a 1 May, 1991, peace pact.

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Angola Liberation 1976: Excerpts from BPP Intercommunal News Service

Oswald Johnston writing in the Los Angeles Times reports that the U.S. in recent weeks has conducted an intense lobbying campaign among the 46 Organization of African Unity (OAU) member nations, trying to forestall their recognition for the MPLA [as the legitimate government of Angola]. These African leaders have made clear to the U.S. that the presence of South African troops in Angola makes impossible, recognition of the traitor-led movements of Holden Roberto and Jonas Savimbi, beside whom the South African troops are fighting.

With the continuing presence of South African troops in Angola, the Organization of African Unity (OAU) meeting scheduled to open January 10, 1976 would call upon African nations to recognize the legitimate government of the People's Republic of Angola, under the leadership of the Popular Movement for the Liberation of Angola (MPLA).

All any announced withdrawal of South African troops from Angola would really mean is that the recruitment and training of White mercenaries would be greatly stepped upl that the U.S. and South Africa would provide the funds and facilities for this effort and that a massive White mercenary force would replace the present regular army South African troops.

In New York, the Black Economic Development Conference (BEDC), a seven-year-old community based organization active in Black and Puerto Rican affairs, officially represented at the United Nations as a non-governmental body, has called on Black Americans to applaud Cuban Prime Minister Fidel Castro's firm support for Angolan liberation.

MPLA is clearly asking that they become a part of the Afro-American political agenda."If the Black movement of America decides to support the MPLA and Angola, we are certain that this support will be strong," said Commandante Diblala, spokesperson for an MPLA delegation that met with Black American journalists in February 1976.

Zaire was the main conduit for... American military assistance to FNLA and UNITA, two organizations which talked of Angolan liberation while on the CIA payroll. Zaire's army invaded Angola along with South African troops.

MPLA said that there was evidence that FNLA and UNITA forces operated extermination camps just before retreating into Zaire.

"We were able to see in Bie, a large prison camp where the members and the sympathizers of MPLA went to. When the enemy felt that they could no longer defend the city of Bie, they simply decided to eliminate them and bury them in a common ground," Dibala said.

Dibala took a slap at Roy Innis (executive director of the Congress of Racial Equality) and his attempts to recruit mercenaries to fight along with FNLA and UNITA.

"Innis is wasting his time. We believe that he could dedicate all this effort and his time in other tasks and other aspects which would be much more useful for the Black North American community."

Foreign Aid Undermines Haiti's Sovereignty

In mid-November, U.S. troops attacked protesting workers at EDH, the state electricity company, in the presence of U.S. Embassy spokesperson Stanley Schrager. The workers had been occupying the plant for a week. Then they demanded the ouster of Daniel Belizaire, the new company head.

"Something is going on here. EDH is still the property of the Haitian people. But the U.S. soldiers came to repress people and there has not been any reaction or denunciation from the government." said one of the workers.

International Monetary Fund Promotes Privatization

Under the U.S.-dominated International Monetary Fund's plans for Haiti, government-owned industries like the electricity company are slated for privatization.

Multilateral lending institutions and the U.S. Agency for International Development (AID) claim that Haiti will receive anywhere from $500 to $660 million in international "assistance," which usually takes the form of loans, over the next 12 to 14 months. Most of these funds are being channeled through the World Bank and, above all, USAID, which has delineated specific areas of attention. Some $79 million is earmarked for "governance," a euphemism for funneling money directly to non-governmental organizations (NGO), thereby bypassing any regulation by the Haitian state and undermining the country's sovereignty. (As the World Bank, IMF, and USAID take more open and direct economic control of neo-colonies like Haiti, overriding elected institutions, their propaganda speaks less of "government" and more of "governance.")

The World Bank and USAID have earmarked another $100 million for "humanitarian" aid. In practice, this "aid" entails the dumping of commodities like rice and flour through NGOs, thereby destroying local food production and creating dependency on the imperialist countries which

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ARCHIVES

Huey's Corner

Why We Are Nationalists and Internationalists

Conclusion

Meanwhile, they made the South wealthy and the country wealthy.

As they did, the capital accumulation inevitably brought about an expanded industrialization. This in turn led to the slaves' Northern movement, going to the factories which were springing up everywhere and which needed a continuous inflow of cheap labor. It is interesting to note that, at the time, we had full employment. But this was not because of some fair employment act; rather because it was against the law for a slave not to work. Thus, the slogan of full employment does not impress us today; it does not guarantee any human rights unless and until it is the people themselves who control the wealth they are producing.

Anyway, in 1865, we got our so-called emancipation. The fundamental reason why we did was simply because we were needed in the North for that industrialization. The South and North were, of course, rivaling each other for economic control of the U.S., and the industrialized North was more powerful. However, the promise of industrialization in what it would mean for the blacks was illusory. For one thing, emancipation made us citizens — as defined by the ruling class, i.e., without any privileges — which meant that we were no longer required by law to be employed. And the labor demand never became large enough to guarantee us jobs, much less give us power in the labor market. The result was that many blacks stayed on in the South, waiting for the land promised by emancipation — which, of course, never materialized, for that promise, as all promises made by the U.S., was never kept. And so our lives failed to change. We remained slaves, in a country that could now boast it had no slavery.

For America's second industrialization thrust, after World War I, the entrepreneur North chose to use immigrants rather than blacks. The huge immigration of Europeans, especially the Italians and Irish, fitted well into the factories' needs. Because these immigrants were white they could also fit well into the U.S.'s cultural value system: All they had to do was work hard, adopt the North's culture, respect the ruling class's laws and traditions, and they would be given a chance, eventually, to integrate into the system as a whole. That the Italians and Irish and the other white immigrants chose to so adapt is understandable enough: It was a choice dictated by economic necessity. Though they were discriminated against and though their early life was rough, the white immigrants could dream of total integration. Eventually, they accumulated enough affluence, by playing the game as established by the ruling class, to escape their ghettos, at least in sufficient numbers to encourage all the immigrants to seek such integration. That, too, was exactly what the ruling class wanted, for it turned the immigrants into hard-working semi-slaves striving for the promised dream of integration.

But the blacks did not profit from this new industrialization. In the first place, the dream of integration could not be relevant to them. In the second place, America's racism, deeply rooted into its way of life ever since 1619, could no longer be channeled into strictly delineated economic avenues. The black man was inferior, he was stupid, he was dirty, he was a member of the fallen race — so how could a white man pretend to want to offer him integration? Besides, the black man served a very much needed economic function then: As an unskilled laborer, he was white society's servant. Indeed, if he escaped from the plantation at all, it was to pick up a domestic job.

During the Second World War, the black man finally did enter the factory — to replace the whites who had become soldiers. It was the blacks, by and large, and not the women of the white man's myth, who kept the factories going. In the process, the blacks gained new skills in considerable proportions. But when the war ended and the white soldier returned, the blacks were fired. The whites called this fairness: The soldier should have been guaranteed his job back for having been willing to die for his country. And under that pretext, the blacks were deprived of a livelihood; not only were the whites rehired for their old jobs, but new jobs created by the spurt of production in the postwar boom also went to whites, not blacks. We became unemployed. We have been unemployed ever since.

At the same time, we were still being officially treated as Americans. That is, though we came from similar original backgrounds and though our whole experience was identical — the slave experience — white America refused to recognize our cultural identity. In fact, we were a national minority with a very specific world outlook, with our own art and music. But white America refused to consider it as different. While the Irish became Irish-Americans, the Italians Italian-American, we were simply American, as if we had learned everything in America, from America, and through American-valued eyes. We were discriminated against, exploited, dominated, treated as foreigners in every way except in terms of respect for our identity; there, suddenly, we were genuine Americans. This was meant to deprive us of our ethnic reality, of our culture. And that gave the white man the justification he wanted to exploit our talents for his profit. The white man took our raw materials — our theater, our art, and especially our music — and refined them in his factories for his profit. We had no control over our finished product: The records, the compositions, the cloth, the handicrafts, the ideas, the words of black America were used to make fortunes for white America.

It is clear, then, that if you are not in control, politically and economically, of your existential entity, there is no way in which you can exhibit or institutionalize your culture, because you need institutions, and to have institutions you need political power, and to have political power you need economic power, that is, the economic freedom to express yourself according to your own image. Thus, the people who are colonized across the world are experiencing not something similar to what we, black Americans, are, but the very same thing. It seems easy to come to such a conclusion internationally — that the Congolese and the Dominicans are experiencing the same deprivation of their humanity — but I think that if you carefully analyze imperialism and neo-colonialism, as we have done in the Black Panther Party, in general and in particular in America, you will come to the same conclusion: that we are just as colonized as the people of Latin America, of Africa, of Saigon. In fact, we are even imperialized with the same tools. The police in our ghettos are the foot soldiers in Vietnam. The AID and Peace Corps men in Santo Domingo are the state and federal War-on-Poverty bureaucrats here. Our source of news, our amusement, our education are directed by the same business agents. Our livelihood is controlled by the same functionary.

And like the docile neo-colonized peoples of the world, we are — or were until we rebelled — in a state of ambivalence. We knew we had a culture of our own; yet how could we say we did when we did not have the institutions or the outlets to allow us to express it? We walked around with a unique view of the world, quite different from any other American. Yet we were not even conscious of it because we had no way to verbalize that view, even to each other. We knew we were a people. Yet we did not and could not

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Dr. Huey P. Newton Founder of the BPP meets China Premier Chou En-lai in 1971.

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Malcolm X

Continued from page 1

known police informer and dealer of gold coins, had been arrested by the Minneapolis police in January 1986 on suspicion of possessing cocaine. The charges were dismissed.

Informers Recent Arrest

He was arrested again by Minneapolis police in November 1993 on suspicion of possessing 13 grams of cocaine during a raid on the apartment of his boss, coin dealer Harlan Rosenfeld. Charges are pending in that case.

According to the Boston Globe, a former colleague of Fitzpatrick described him as "a Svengali, very penetrating, very persuasive. He's the best kind of con-man out there. He makes you believe whatever you want to think he is."

Ronald Case, an official with the Jewish Defense Organization (formerly the Jewish Defense League-JDL), described Fitzpatrick as "a total sleaze who became an informant after his arrest in the bombing of a Soviet bookstore in the late '70s."

The Associated Press quoted a former member of the League as saying that Fitzpatrick once belonged to the JDL. Court documents in New York show Fitzpatrick told authorities of a plot in 1978 by the League to bomb the Egyptian tourist office in Manhattan. According to the AP, Fitzpatrick was reportedly placed in the federal witness protection program.

Where Did the Money Come From

It costs considerable money for a mother and son to move from New York City, where she could afford only a $60-a-week room, to Minneapolis, where she was unable to obtain regular employment or a permanent home for herself and her son. Yet, the government claims that Ms. Shabazz came up with $1000 as a down payment to Fitzpatrick to murder Farrakhan. Where could she have obtained $1000? And, if she did manage to get the money, why wasn't it used to rent a proper apartment for herself, her son and her future husband? Why would he accept the alleged money if he really intended to marry her? Why not a proper home, marriage, and then doing favors for one another? Since when do future husbands and wives pay one another for favors? Since when do sweethearts take one another seriously enough to go to the police about private conversations concerning fantasy speculations about terrible calamities witnessed in early childhood?

So far, the government has no answers for these questions or the biggest question of all. Is Fitzpatrick trying to con his way out of his last drug arrest at the expense of the person he could manipulate the easiest?

Attorney William Kuntsler has charged that Shabazz was told Farrakhan was trying to kill *her*.

Even though the above accusations may make sense to some of us, there is much more beneath the surface that the national media have ignored. They have been looking at the Shabazz/Fitzpatrick case through the wrong end of a municipal sewer drainpipe and, as a result, have developed a bad case of halitosis of the intellect.

Farrakhan Defends Shabazz

Minister Farrakhan spoke out in defense of Ms. Shabazz on January 17 in Chicago, expressing anger and sadness that she had been made what he called "the victim of a trained set-up artist."

He said, "It is easy to send a trained set-up artist to manipulate her emotions and to make her a tool in a diabolic scheme... Should she be made to suffer while the plotters who used her go free?"

Yet the family and supporters of Malcolm X continue to believe Mr. Farrakhan played a role in the Malcolm X assassination.

The plotters Farrakhan mentioned are undoubtedly tied in with the plotters who, last year, began a program to stop leaders of the black community from cooperating in a program to deal with the severe economic problems that have become a Frankenstein monster within the black community.

COINTELPRO: Divide and Destroy

The counter-intelligence program known as COINTELPRO developed by the FBI in the 1960s became very adept at using the slogans of would-be revolutionaries to divide and destroy any force that, revolutionary or not, got in the way of official economic and political policy.

For example, having established extensive surveillance and infiltration of political organizations, and made this fact known to those under surveillance, COINTELPRO created an atmosphere in which an effective leader could be eliminated simply by planting false evidence that she or he was a police informer. This was especially effective at breaking up the prison movement.

Simply framing effective leaders on criminal charges was also a frequent tactic. It is now widely known that George Sam, the government's star witness in the murder trial of Bobby Seale, Francis Carter and Ericka Huggins in Connecticut, was himself a police informer who introduced the false accusation of being a police informer against the murdered Alex Rackley. Seale, Carter and Huggins were acquitted, but Sam, who many believe committed the murder, was never put on trial.

By raising the ghost of a 30-year-old feud to the level of national headlines, federal investigators have very cleverly isolated black political leadership, and distracted the attention of all Americans from the destruction of jobs, businesses and communities that is the real threat to the lives of millions.

Good Germans in 1995

The fact that COINTELPRO is alive and well should strike fear into 98% of the people of the United States, no matter what their race or past affiliation. If the federal government is able to do this to Shabazz it will only be by convincing millions of Americans to do nothing because, "I am not a Muslim," or "I am not of African descent," or "I was not involved in the civil rights movement." But people said that last time there was a "New World Order," and the story ends "when they came for me, there was no-one to speak in my defense because all that was left were Good Germans."

In the early 1890s, according to David Levering Lewis's biography of W.E.B. DuBois, the white supremacist class known as "redeemers" or "conservatives" were united by a strategy of "using poor black people to control poor white people." Poll taxes, residency requirements, literacy laws, stuffed ballot boxes, which disenfranchised more than half the adult African-Americans, also kept better than 25% of the adult white males from voting. "The greatest danger that threatens Democratic supremacy in the South" a leading white newspaper warned in 1883, "is that the 'out' faction always gravitates toward the Negro and secures his aid to rout the 'ins'." This fear still animates federal law enforcement, and the agency bequeathed to us by J. Edgar Hoover, to this day.

The new Establishment COINTELPRO disruption program began as a result of a speech given on November 29, 1993, at Kean College in New Jersey by Khalid Abdul Mohammed, a national minister of the Nation of Islam (NOI). The speech contained numerous anti-Jewish remarks.

Then, on January 16, 1994, the Anti-Defamation League of B'nai B'rith (ADL) published a portion of the Mohammed speech in an ad in the New York Times. The White House and the US Senate then condemned the

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Atmosphere

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Photo by: Charles Slay

Will more security guards, prisons, and police defend us against crime and poverty? Or do they protect and serve the interests of a ruling class and contribute to "An Atmosphere of Fear"? Know the facts and decide for yourself....

Klaas has exposed itself as a grab by big-business to make big profits from a source of caged labor (see Commemorator "Caged Labor," August/September 1993).

Prison (slave) labor is nothing new to the United States, and is legal according to the 13th amendment to the Constitution, which reads: "Neither slavery nor involuntary servitude, shall exist except as punishment for crimes whereof the party shall have been duly convicted." In fact, many former slaves who had been "freed" after the Civil War were convicted in the racist and rigged courts of the South, only to be slaves once again, but of the state. The state would then contract out the labor to private companies. This was deemed legal across the South—most notably in Virginia where the State Supreme Court during the 1871 case, Ruffin v Commonwealth, decided that prisoners were "slaves of the state."

Slave Labor Expands

While prisoners provided labor during this early period of the U.S., most of the work allowed the prison to be self-sufficient, and didn't provide large surpluses for export or sale. Moreover many prisoner-produced goods were not sold by private industries, but the state. When the Depression hit in the thirties, prison labor was on the wane because of pressure by unions and manufacturers who complained that they couldn't compete with goods produced in prisons.

During the eighties, and the massive expansion in prison construction, the "War on Drugs," and corresponding arrests and incarcerations, a structural change took place, a movement by the state institutions (including prisons) towards cutting costs and away from rehabilitation, and by big businesses towards cutting costs and increasing profits by lowering labor costs, either through lay-offs, or relocating overseas.

This was exemplified in 1986 by a study designed to lower prison costs by the government. In it, "former Supreme Court Justice Warren Burger issued the call for transforming prisons into 'factories without fences.' In essence, prisons should once again become self sustaining, even profit producing, entities requiring minimal financial input from the state." (Paul Wright's Slaves of the State article in *Z* magazine July/August 1994 p. 24-26).

It began in California under Governor Pete Wilson's Joint Venture Program (J.V.P.) passed as part of Proposition 139, the Inmate Work Initiative, in 1990 (see Commemorator "Prison Labor Exploited by Corporations," March 1993). The program enables the U.S. to join the ranks of such nations as China and Haiti, and our colonies in Puerto Rico, Guam, and American Samoa, that use prison labor. "In a supreme irony, the California Department of Corrections is marketing its clothing lines in Asia, competing against the sweat shops of Indonesia, Hong Kong, Thailand, and of course the Chinese," said Wright.

Perhaps that's the reason why President Clinton couldn't represent the U.S. as a nation against the practice when he granted China Most Favored Nation (M.F.N.) trading status. Instead he declined to "link" the issue of trade (capital) with human rights (labor).

The Economics of Oppression

In this program, the inmates' labor is "contracted" out by the prison to private corporations including Bechtel, Sears, MCI, and General Electric. The companies pay the minimum wage (thereby eliminating higher paid jobs in the open market), but most of the money goes to the prison, very little to the inmate (20%). The justification given is that the money pays for the food, shelter, utilities, etc., provided by the prison.

This is a direct parallel to the reasons and justifications given by land owners as to the economic position of sharecroppers who worked and lived on their land. The sharecroppers received little income, and most went to pay for rent and the supplies needed to harvest. Everything had to be bought at the local store owned by the land owner, and there were frequent periods of no employment. This created a situation where the sharecropper would be in perpetual debt to the land owner.

Inevitably, according to Wright, the corporations and politicians who want to maintain a veneer of humanity tout prison slavery as "'job training' and 'rehabilitation' designed to 'give prisoners job skills or a trade which can be used upon their release.'" The reality is altogether different because most of the jobs prisoners provide are the labor-intensive low-paying type that have been exported to developing countries or are being done by undocumented immigrants in the U.S.

No Pretense of Rehabilitation

In many states, the atmosphere of fear has grown so pervasive that politicians are attempting to adopt even more fascist policies that include increasing the number of crimes punishable by death, lessening appeals, and requiring unpaid labor. "Some states," Wright found, "especially those in the South, such as Texas, Arkansas, Louisiana, etc., still have unpaid prisoners laboring in the fields supervised by armed guards on horseback, with no pretense of 'rehabilitation' or 'job training.'" In these states, governors and most politicians are in agreement that the purpose of a prison must be to incarcerate and punish, not rehabilitate.

Understanding Pressing Economic Issues

If we really want to do something to fight crime however, we need people who will bring attention to and do something about the pressing economic issues of today that contribute to crime. We know that throwing more people in jail isn't the answer, and neither is "training" those in prison for nonexistent jobs. It "ignores the reality that the U.S. has at least eight or nine million unemployed workers at any given time," Wright points out, "many of them highly skilled, who cannot find jobs that pay a meaningful wage to support themselves. So-called 'job-retraining' programs are a failure because all the training in the world won't create jobs with decent wages."

Not only does the government provide a wage subsidy for jobs to relocate in the prisons, but also according to Governor Wilson, "It will get low-cost long-term leases, a 10% California tax break, and, most importantly a labor force that cannot say 'no.'" This is not only literally true because the prisoners can't look for work elsewhere, but legally true, as the Supreme Court decided in the 1977 case, Jones v North Carolina Prisoner's Union, that prisoners (just

Continued on page 17

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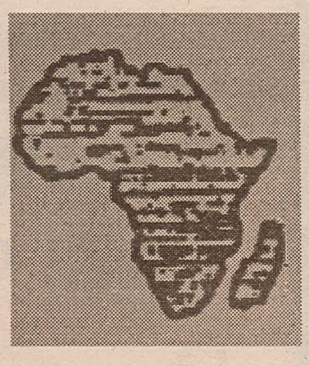

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The Friendliest Atmosphere

Guerrilla Funk: An Interview with Paris (the Black Panther of Hip-Hop)

by Chaeo Premo Ashar

Paris quotes Bobby Wright as saying "Mentacide is a deceit process. It's the deliberate and systematic destruction of a group's mind with the ultimate purpose being the destruction of that group."

Religion being a method used to control the concept of God. Education is used to control people's behavior by controlling what goes into their minds. While T.V. and media are used to contol the flow of information.

Paris states, "to stop mentacide you must know yourself, respect yourself and others and aspire to achieve greatness."

Hip-Hop recording artist/producer PARIS brings his own brand of political consciousness to his music.

The new album "Guerrilla Funk" is the third in a series of battle plans, blueprints and strategies for revolution from the mind of Paris, "the Black Panther of Hip Hop." The revolution may not be televised but you can damn sure hear it on your stereo.

1. What is Guerrilla Funk?

Paris: It's my spin on G-Funk, it's like an underground tactic to reach the people with knowledge. I use the same musical vehicle gangster rappers use; as far as the sound, the mood and the feel goes. But the lyrical content is 180 degrees from what you get from them. It's coming positive, it's sneaky anything goes tactic to reach the people.

2. What would you say to the critics that ask about your use of cuss words to uplift the community?

Paris: If profanity is the language of the street then I'm going to speak the language of the street! Those are the people I'm trying to reach. Parents, teachers and politicians are ineffective because people can't relate.

If traditional ways of solving problems worked, we wouldn't be where we are today. By bringing the Guerrilla Funk I'm just employing all the tactics that are at my disposal. One of those tactics is speaking the language of the street.

3. What do you mean when you call yourself the anti-gangster?

Paris: That's somebody who's not buying into everything that's going on. I don't buy into pseudo gangsterism. Anybody that's on record rapping about doin' gangster shit is a pseudo gangster.

Real gangsters don't rap, they don't have the time. Most of the folks talking about who they are going to shoot with they glocks, are young little babies. They might have seen a gun, but I doubt if they own one.

Folks hear references to guns in other songs and then incorporate it into their music. If you were to ask them if this gun they rap about has a safety or how many bullets can it hold or what's the model number, they would stumble. This is supposed to be the age of being real. How real are you?

4. In "40oz, and a fool," you refer to the new house nigga with the flow. What do you mean?

Paris: You pick any one of these house niggas out here doing malt liquor ads. It's a trip to me how these fools come up overnight and rush to do Malt Liquor ads with the full knowledge alcohol is destroying the community. That puts you at house nigga status in my book.

5. Any names?

Paris: Just turn on your radio!

6. What artists are doing the right thing?

Paris: It's still the same basic handful of folks who have been always strivin'. I see a lot of my peers struggling to keep up with the change in direction music has taken.

The big three doin' socially conscious raps are me, KRS 1 and Chuck D. There are some other folks in between like X-Clan. But I haven't heard from them in a while. The entire tide has changed but those folks who are serious will remain when it's all said and done.

7. Will the number of records you sell affect your lyrical content?

Paris: The direction of my lyrics has always been the same. Ain't nothing going to change. With the Guerrilla Funk, the vibe on the album is musically different than the last two. But the social commentary and lyrical content is the same. I just made it applicable to the climate in '94.

8. Do you have any conflict with producing, promoting and profiting from groups that don't express the same views as you?

Paris: No. It's not even a real expectation for people to assume that everything that comes out of Scarface Records will be a mirror reflection of my ideology. There's not enough people doing socially conscious Hip Hop to justify owning a label.

9. What are your thoughts on women and revolution?

Paris: Women are an important part of revolution. Women are also to be cherished. There are those women who don't deserve the time of day, but that does not mean you can be disrespectful. We have to respect our women and protect them 'cause nobody else will.

10. What is your affiliation with the Nation of Islam?

Paris: None at this point in time.

11. What does the Black Panther mean to you?

Paris: It used to mean strict party guidelines. But now since some of the ideology that pertains to the Black Panther Party are looking like they are going to be harder and harder to obtain, the panther now stands as a symbol of strength. When I say I'm the Black Panther of Hip Hop, that's strong black imagery, it's a symbol of a strong black man, who's not afraid to speak his mind regardless of who's listening.

12. Give me your thoughts on the Nation of Islam and the Black Panther Party?

PARIS: Both on the surface are about uplifting all people but more specifically black people. My main problem with the N.O.I. is there's too much concern and concentration on what white folks are doing and not enough on what we can do for ourselves.

Your existence cannot stop with being N.O.I. It cannot just revolve around what one man has to say. There seems to be too many people in love with the messenger and not the message.

So if by some ill twist of fate minister Farrakhan was to be assasinated, there would be a lot of people running around like chickens with their heads cut off. Because they cannot grasp the idea of him ever becoming assasinated.

What do they do after that? There's not enough people thinking for themselves. Which really is the case for all organized religions.

So I take the N.O.I. for what it's worth. I learned from it, I'm forever in debt to the teaching of the Honorable Elijah Muhammad. It did

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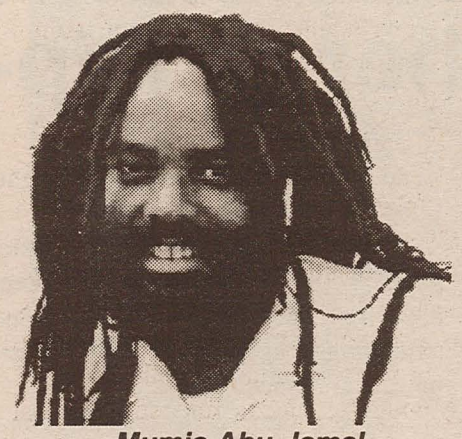
Passing of a Panther

© 1994 by Mumia Abu-Jamal

"All men must die, but death can vary in its significance. The ancient Chinese writer Szuma Chien said, 'Though death befalls all men alike, it may be weightier than Mount Tai or lighter than a feather.' To die for the people is weightier than Mount Tai, but to work for the fascists and die for the exploiters and oppressors is lighter than a feather."

—Mao Tse-tung, Quotations from Chairman Mao Tse-tung; Foreign Languages Press; Peking (1972)



Mumia Abu-Jamal (political prisoner)

In the bent, refracted mirror of time called memory, some people stand out above others.

Even though there were perhaps several thousand members of the Black Panther Party across the nation, many have slipped through memory's malleable sieve.

Some stood out like bright beacons, like Field Marshal D.C., Deputy Defense Minister (and now political prisoner) Geronimo ji Jaga (nee E.G. Pratt), Sundiata Acoli, Assata Shakur, Dhoruba bin Wahad, the late Deputy Chairman Fred Hampton—and Harlem Panther, Nat Shanks.

Most readers will, no doubt, wonder "Who?" but Panthers from N.Y., N.J., Connecticut and Pennsylvania would recognize the name, and remember the good man who wore that name.

In terms of rank, the writer doesn't recall any such distinction.

But such irrelevancies didn't come to mind when it was recently learned that Nat passed away on October 9, 1994, in Harlem.

One remembered a short, thoughtful and gentle man, who had a profound love of Black folk, and who was patient with Panthers who sought his counsel for his elder wisdom.

Nat was one of the older Panthers in the N.Y. branch and would often teach younger Party members BPP history, Black nationalist history, and revolutionary political history.

His quiet, solid presence, whether on a demonstration or on security detail, was a signal contribution to the chapter's good work.

Nat also made an important contribution by his presence.

For most Panthers were teens or in their early twenties; few were in their late 30s or early 40s; and such men and women proved invaluable guides and gave indispensable psychological resources to a young Party under constant and withering attack from the enemy — the State.

Older panthers provided living models and examples of continuing revolutionary activity, by giving dignity to work that younger folks often turned their naive noses up to.

Nat Shanks did what Panthers did every day in 44 cities and states across America, he sold papers, he fed children in the breakfast program, he worked in security, he guided discussion in the P.E. (Political Education) programs, he served his people, and he opposed the enemy.

May his name be remembered for his positive and militant contributions — Nat Shanks; Panther.

New York Rally to Save Mumia

The struggle to save the life of Mumia Abu-Jamal, an award-winning black journalist, former Black Panther Party member and MOVE supporter, has reached the critical phase. In Pennsylvania, Republican Tom Ridge won the state house on a pro-death penalty platform and pledged to sign death warrants as soon as he took office as governor on January 17. Foremost among the over 170 men and women on Pennsylvania's death row is Mumia Abu-Jamal, who was framed on charges of killing a Philadelphia police officer.

The Philadelphia Fraternal Order of Police (FOP) openly boasts of its campaign to kill Mumia, rallying outside the state house and bombarding television and radio talk shows with blood-curdling calls to "get on with it." In addition, a coalition of FOP and right-wing state legislators are moving to block the publication by Addison-Wesley of Mumia's new book, Live from Death Row, seize the $30,000 payment for the book, and take disciplinary action against him. Last June, the FOP spearheaded a campaign that successfully pressured National Public Radio to cancel their planned broadcast of Mumia's commentaries.

"There comes a time when we must take the struggle beyond the courtroom and into the streets and arouse the people's wrath against the powers that be and put a stop to all of this," said Ossie Davis, host of a rally in New York City on February 11 to save Mumia Abu-Jamal. "We are in for the fight of our lives and we might as well face that. But once facing that, the power, the strength, the purpose of the people, once focused and set in motion, can achieve justice. Maybe the time has come for us to recognize that, in this country, there ain't no other way to do it."

"My family, eleven of my family members including five babies, were murdered, bombed and burned to death by cops, by this system. Not one of them is sitting on death row! Not one of them is sitting in prison for life for the accusation of murder! We've got to send a strong message to this government not only that Mumia must not die, but that Mumia will not die!" said Ramona Africa who served seven years in prison for the "crime" of surviving the hideous firebombing of the MOVE family home in Philadelphia in 1985.

"As America's ruling classes rush backwards into a new Dark Age, the weight of repression comes easier with each passing hour. But as repression increases, so too must resistance.... The repressive wave sweeping this country will not stop by good wishes, but only by a counterwave of committed people firm in their focus. I hope you will be among them" said Mumia Abu-Jamal in a message sent to the rally.

In the coming weeks, rallies and forums to defend Jamal will be held around the world—from Tokyo, Japan to Atlanta, Georgia. To find out about upcoming activities in the campaign to save Mumia Abu-Jamal, or to submit articles on behalf of Mumia and other political prisoners, call the Commemorator at (510) 652-8828

The Way of Madness

© 1994 by Mumia Abu-Jamal

There is in America, especially in these latter days, a surge of madness that permeates every facet of life.

Under the guise of political ideology, the tight, white Face of "Republicanism" has become the New American Bogeyman, a threatening, malevolent presence that is shredding the very facade of civil life back to a brutal, unpretentious reality — with orphanages for poor kids to be held as a Damoclean sword over parents in poverty — "ship up!" they snort, "or we'll snatch your children away!"

Poverty, then is the ultimate crime, for in this land of limitless greed, there is no door out, there is no escape from want, and for those who cannot find some (probably illegal) way to survive, an already dismal existence on societal margins, becomes just that much more brutal — is this not the Way of Madness?

Like their spiritual forebears, today's social order is also erected on the exploitation of the other. Here in the century's latter days, the demonization, exploitation and immiseration of the poor is the coin of the realm, the tool of choice, the stepping stone of political power and societal prestige; what could be more unfitting? Southern Honor written in the blood of stolen Africa and Amerindia?

As in all other things in life, the only true constant is change, and the party that once championed Reconstruction, that put more Blacks into office than any other in the opening of this century, the party to which Lincoln belonged, has undergone a radical and fundamental shift from these historical moorings into the cruel, stingy, rich man's club that it is today.

This is not to say, that the Democratic Party is the "Party of Hope" for Black national and/or social objectives.

Indeed, both parties have sought to utilize Blacks as targets of external aggression, and therefore as magnets for the so-called "Bubba vote."

Neither party has the slightest actual interest in African-American interests.

Isn't it time for a real change?

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U.S. Prisons

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prisoners to purchase, from cupcakes to fried pies to perm-cream relaxers and pinup calendars. The wares annually exhibited for sale to corrections professionals at their convention include institutional hardware like Aerko International's Mister Clear-Out ("A major breakthrough in cuff design!"). More prosaic products include the Muffin Monster from Disposable Waste System, Inc. ("It will grind up into small pieces all the things inmates put down toilets"); the food distribution company

Servomation (Justice Is Served); and the Coca-Cola Company ("Time goes better with Coke!")

Federal Prison Industries, Inc. (FPI) was created in 1934 under the Federal Bureau of Prisons to "provide work and training opportunities for federal inmates."

Of course when FPI was created, its by-laws required that it was not to "impact private industry." Initially, the work of an inmate was to serve the public — a kind of pay-back, but not to enrich the private sector. "Today Federal Prison Industries, Inc., is far and away the most profitable line of business in the country. Profits on sales in 1970 were 17 percent. The average for all U.S. industries is 4.5%." (See Commemorator August/September 1993 issue, page 16 for more background information.) In 1990, California Proposition 139 was passed by initiative; it allows the state Department of Corrections to contract with private businesses to supply inmate labor for a joint venture. The following year, the governor sent letters to business leaders:

"As you know, there are many advantages to doing business in California. Now, I am very pleased to tell you about yet another way companies can gain a competitive edge, while helping to provide California's inmates an opportunity to rebuild their lives. Last year, Californians approved Proposition 139, the Inmate Work Initiative, which allows companies to own and operate a business that uses inmate labor."

The program that the governor is speaking of is called the Joint and Free Venture programs, sponsored by the California Department of Corrections and the Youth Authority, and gives businesses access to a captivated work force.

Corrections Corporation of America (CCA) runs 23 prisons in seven states; its stock is sold on the stock market and has gone from $8 per share recently to $17. They are expecting an 85 percent increase in business within the next two years according to former California Governor Jerry Brown.

Prisoners from a privately-run prison in Louisville, Kentucky have been used as scabs in the strike by UFCW local 227 against Fisher Packing Company. The prisoners were brought into the plant after the strikers rejected the company's "best and final offer" by a margin of 402 to 2. Fischer was demanding large concessions, according to a story in the Louisville Courier-Journal... While wages sometimes appear to approach the minimum wage, when taxes and mandatory payments for the cost of imprisonment and money used to offset welfare payments to families of inmates are factored in, the prisoners often wind up making more money by working in some non-industrial area of the prison.

Who Profits From Prisons?

From San Quentin, California, Al Cunningham writes: While the benefits of prisons may be questionable for the public, they are undeniable for a variety of private corporate interests. To the $51 billion spent for state and local criminal justice systems, we can add the amount spent for federal criminal justice agencies ($5.7 billion in 1985) and private security systems ($21.7 billion in 1980). The annual total thus lies in the neighborhood of $80 billion (Focus, 1989).

By contrast, the amount of direct losses to individuals, households, banks, and other businesses due to crime is approximately $10 billion per year. In other words, for every dollar directly lost by victims of crime, we spend about $8 to apprehend the perpetrators. Prisons take on another face if one views them as generators of profits. Some of those who profit from the business of imprisonment are easy to identify, like architects.

According to the chair of the American Institute of Architecture's criminal justice committee, there are now over 100 firms specializing in prison architecture. Of the 200 companies that exhibit their products at the annual Congress of the American Correctional Association, more than 10 percent are architectural firms. One Michigan entrepreneur, who is marketing what he describes as "do-it-yourself, easy-to assemble portable jails," comments that "once this thing goes, we're talking about scads and scads of money."

The warden at the John Lilly Correctional Center in Boley, Oklahoma, has initiated a program of using temporary workers (he calls them "Temp Cops") to save money. The temp cops are off-duty policemen used to supplement the guard staff.

The American labor movement has been hard hit by the use of temp workers in other sectors of the economy. Large businesses like using temp workers because they can get away with paying them less than regular employees and, more importantly, temp workers are subjected to all the hazards of employment with none of the traditional benefits such as pensions, health or medical coverage, insurance, unemployment benefits, etc. Because of the workers' temporary nature, it makes collective bargaining by unions and such almost impossible.

The Oklahoma program is touted as a "success" because the temporary guards do not go through the six-week guard training program and cannot earn overtime. It is ironic that many rural communities in the U.S. actively seek prisons as a way to reduce unemployment (prisons have been called "welfare for poor, rural white communities") while the prison trend now may well be to reduce permanent employees and use temp workers.

Rosalyn Bradford, a black woman prisoner at the Silverdale Work Farm in Tennessee, run by the Correctional Corporation of America (CCA), died in 1988 of complications from a tubal pregnancy after guards, believing she was faking, let her scream in her cell for 18 hours before taking her to a hospital. The CCA prospectus, in language repeated almost verbatim in the contracts, pledges that "employees must undergo at least 160 hours of training by the company before being allowed to work in a position that will bring them in contact with inmates." But the guard who attended Ms. Bradford says that she, like many others, was put to work a few hours after being hired, and that she did not receive first aid training until a week after Bradford died!

"I witnessed women dying in Dwight Correctional Center" in Dixon, Illinois, recounted released inmate Tammi Fleming. "A woman having a heart attack was forced to walk to the clinic, and yes, she died. I myself had a temperature of 102 degrees for six days. I could not see a doctor, nor did I receive any type of medication. You, the public, are paying your tax money for us to be treated cruel and inhumanely. I will go home with the strength God has given me to fight for better conditions for women on the inside."

In Florence, Colorado, a town of 3,500 residents, 600 acres of the town's real estate were recently donated by the elders of Florence for a Federal complex. They raised $130,000 in a month, so eager were they for 500 new jobs and more of the lucrative prison economy that for decades has made places like Canon City, ten miles to the west, a penal gold mine with eight state prisons in operation. (New York Times, January 1995)

California Governor Pete Wilson recently unveiled the 1995-96 budget, and for the first time in California history more money will be use to lock away inmates than to pay for higher education; $4 billion for higher educa-

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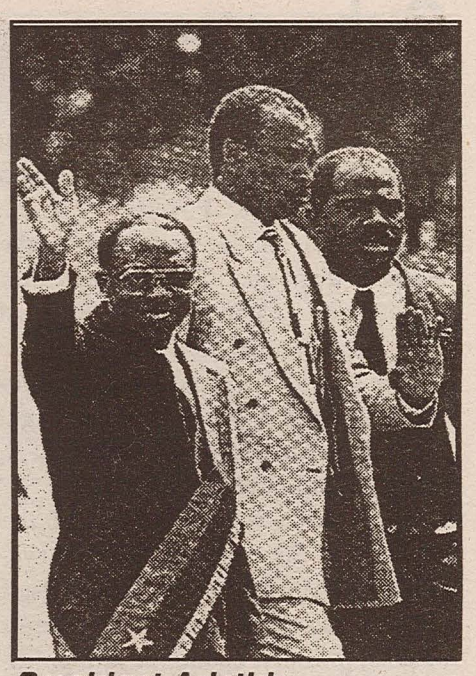

President Aristide

Haiti:

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control the economies of the developing nations and as a result hinder their development.

The US Military's Role

In recent months, the US military has been thrown on the political defensive because of their protection and support for the Haitian army and the paramilitary death squad, the Front for the Advancement and Progress of Haiti (FRAPH). Hundreds of thousands have taken to the streets of Haiti calling for the complete abolition of FRAPH and the army as well as for justice for the victims of the Sept. 30 coup d'etat. Some human rights groups and international actors, like former Costa Rican President Oscar Arias and former US Attorney General Ramsey Clark, have echoed those demands, highlighting the US government's campaign to preserve FRAPH, a Haitian army of some size, and a large Haitian police force. Also recent press reports have outlined how the US military has worked with FRAPH members to repress local communities.

The US is also facing sharp criticism over the composition of the "new" Haitian army which looks exactly like the old. Indeed, the "vetting" committee, charged with weeding out human rights abusers, is composed of Haitian army officers and is organized by the U.S. Embassy and U.S. military—the very same alliance that launched the Sept. 30 coup and the wave of terror that followed.

The Geneva-based International Organization of Migration, which has been heavily criticized by Haitian refugees and their supporters for working closely with the Haitian military and their paramilitary allies, has been hired by the US government to "reintegrate" the demobilized soldiers.

While attempting to ensure that the repressive Haitian army is kept intact, senior US officials blocked President Jean-Bertrand Aristide's army appointees. Lt. Col. Pierre Neptune, recently named as the new Port-au-Prince police chief, Lt. Col. Pierre Cherubin, a close Aristide military advisor who was Port-au-Prince police chief in 1991 and followed Aristide into his 3-year exile, and Cap. Richard Solomon.

Cuba

Continued from page 2

lous, the thought of institutionalizing a condition of poverty in this island nation is a joke. Poverty is to be fought with all the resources at the nation's disposal. Thirty years after its revolution Cuba is one of the most drug free countries in the world.

So with all these positive achievements, why are people trying to get away from Cuba in droves, as the U.S. media would have us believe?

The answer is simple. Though the strength of the Cuban economic system and social fabric has proven itself by enduring great strains from major attacks, military, economic and political, it is clearly weakening with the destruction of its markets for foreign trade—Russia, Czechoslovakia, Poland, etc. Cuba has become isolated in its struggle to survive. The threshold of strain is as uneven among governments as it is among people and some will break before others. The strain on Cuba, heightened by U.S. attack and loss of allies in struggle, grows, and as it does the weak, those with low resolve will flee and the strong will stay and be tested with the belief that relief will come through resolution of the contradiction. Or in the words of the Fidelistas, ¡Socialismo o Muerte!

As long as Cuba remains a beacon of hope that there is a better system for people to live under, as long as there is a place where the government's priority is its people's well-being, the U.S. government, with its rich (white and black), its politicians, drive by shootings, drugs, new jails, more police, violent crime, hunger, homelessness, Rodney King beatings, its Nazi parties and KKKs, health care for the rich/managed care for the poor, minimum wage jobs, and inner city decay, has a lot to fear from Cuba.

But the heroic people of Cuba will not be able to take a stand without help from us. It's our taxes that feed government plans of confrontation with and destruction of Cuba. It is our acquiescence and lack of opposition that allows the U.S. to continue its efforts to destroy this small nation.

Instead we should all join in opposing U.S. efforts to destroy this tiny nation and let what Cuba has done with so little, serve as an example of what we could do if the wealth of this nation was taken into the hands of our people. We, the representatives of poor and oppressed communities throughout the U.S. and the world, stand in solidarity with the heroic people of Cuba, as Cuba stood in solidarity with Huey P. Newton and the Black Panther Party, and we resolutely join them in their struggle against U.S. aggression and oppression. Join us!

(See BPP 10-Point Program on page 18—Point number Eight.)

Nationalists

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behave like one. We were totally imperialized, in the full sense of the word — and are today.

So we must rebel. Our first task is to weld ourselves into a viable people. That means a firm political line whose aim is to gain economic strength, as a people. That's why we recommend a cooperative government in the black community, with cooperative businesses. We are not under the illusion that this will solve our problems. We know that we can only be free when capitalism is completely destroyed in America, and this will of course free all the colonies of the world. Still, our first task is to organize our ghettos, politically and economically, which in turn will give us some cultural strength as well. Eventually, of course, the whole industrial complex has to be nationalized by the peoples who produce its wealth, and by peoples I mean culturally defined. Hence, the Indians will have their culture because they will control their economy through which they will wield political power; so will the Chinese, the Mexican Americans, the Irish perhaps, the Italians probably. They must each run their communities on a cooperative basis, controlled from the bottom up, instead of from the top down. When this happens, there will be no industrial-military complex. It will be broken up among each of the communities that now exploitedly labor for it. Once broken down, each people will be able to express their culture, since culture is the expression of behavior, and the behavior of economically free and cooperative people is the expression of genuine identity. In relation to each other, such people can then unite as free men — for the only way a man is free is when he expresses his own identity — into a world community of free men, a world dictatorship of the proletariat.

But to achieve such freedom, we must all start at the bottom. We must fight as brothers, each in our own community, our ghetto, but against the common enemy that deprives us of our identity, that is, that exploits us economically, politically, culturally. We are then both nationalists and internationalists. We fight for our freedom in our own terrain, but in alliance with everyone who fights our enemy, not just because we need each other tactically but because we are brothers. As internationalists, then, it is our duty to create, as Che said, many Vietnams. For us, black Americans, fighting our exploiters at home is also a necessity: As an imperialized, deculturalized, racially subjugated, economically deprived, slave-experienced people denied our basic peoplehood for four hundred years, it is the only way we can possibly feel whole men again.

Malcolm X

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NOI for the speech.

As a result, the Congressional Black Caucus disavowed their earlier agreement to work with the NOI and other black organizations on black community problems. The black groups had also agreed not to criticize one another until consultations were held to resolve misunderstandings when they arose, but most of the groups who made this agreement broke it as a result of ADL pressure.

After a delay, NOI Minister Farrakhan publicly rebuked Khalid Mohammed in the February 16, 1994 issue of their newspaper, The Final Call. Mohammed was then removed from his posts as national minister, representative and national assistant in the Nation of Islam.

The ADL's New York Times ad set the political climate to justify the January 19 arrest of Anthony 5X Hollis for defending Mohammed's Mosque, No. 7, in Harlem when the NOI Mosque was illegally raided by the police on January 9.

The ADL did not oppose the Gestapo-like January 9 police raid — although several Jewish religious leaders did speak out against it. Nor did the ADL run an ad condemning Ernest Hollings, the Democratic Party senator from South Carolina, who last year called African diplomats "cannibals who eat each other" and who referred to Senator Howard Metzenbaum as the "senator from B'nai B'rith."

The ADL promotes the myth that black Americans are a major source of anti-Jewishness in the U.S. — covering up for the major white corporations and their political agents who have persecuted the Jews for centuries. Why?

Farrakhan's press conference condemning Khalid Mohammed for his speech had the effect of maintaining the alliance with the Congressional Black Caucus. However, these pro-capitalist black politicians have said nothing criticizing the raid on the mosque or the arrest of Anthony 5X Hollis.

Leaders of all ethnic groups in the U.S. should be concerned about the worsening economic situation in this country. The bad economic situation and the attempts by various spokespersons for the people to deal with it are reason enough in the eyes of the ruling class to crucify the daughter of a famous spokesperson for all poor Americans. Malcolm X has been canonized in the eyes of many people, but is seen as a vicious devil by many others. What better way to distract and divide people who are concerned about the poverty of the present or the poverty they see coming?

The black community, which has always borne the brunt of depressions and catastrophes, has increased its suffering so much that even middle class organizations are beginning to take note. According to the annual report of the National Urban League, Inc. (called "The State of Black America 1994") using figures recently released by the U.S. Census Bureau, "the number of people living in poverty rose in 1992 for the third straight year to 39.6 million, or 14.7% of the population.

New Cuban Premier Fidel Castro meets Malcolm X in New York in 1960.

The poverty rate among African Americans was a staggering 33%; for Hispanics, 29.3%. One of every four American children was poor. Forty percent of all poor people worked, and almost a fourth of those worked full-time. Over 30% of all black people live below the poverty line. Almost 50% of black children grow up in poverty. Nearly 30% of all black families are poor. Over 55% of all black female-headed households are poor."

Between 1970 and 1990 the median income for black families increased by a paltry $272/year. For white families in the same period, it rose by $2434.

The Urban League went on to report that "in the third quarter of 1993, the national unemployment rate was 6.6% while, for African Americans, it was 12.6%." Correctly stating that even these startling figures are underestimates, John E. Jacob, the Urban League's president, said that the "National Urban League's Hidden Unemployment Index, which uses official government figures to count discouraged workers and involuntarily part-time workers, measured total unemployment at 13.1%, while putting African American unemployment at 23.2%.

With the situation in the nation this bad and a growing awareness and willingness to cooperate in joint actions on the part of various black groups, the ruling class needs to distract people with something fantastic enough for them to talk about other than the O.J. Simpson trial. What could be better than the legal crucifixion of the daughter of the great Malcolm X?

In addition to demanding justice for Qubilah Bahiyah Shabazz, we must demand a massive public works program to put all unemployed to work at union scale. We must demand

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U.S. Prisons

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tion and $4.1 billion for corrections.

According to Vincent Schiraldi, Executive Director of the Center of Juvenile and Criminal Justice in San Francisco believes that this is just the tip of the iceberg. "The state prison population is expected to increase from 125,000 to 211,000 in the next five years when the 'three strikes and you're out' law starts filling prisons up.

"While California is building prisons, our global competitors are building universities," he said. "In 1984, higher education's share of the state budget was two-and-one-half times that of Corrections. Between 1984 and 1994, California built no new UC campuses, one CSU campus, and 19 prisons. Between 1984 and 1994, the state added 26,000 Correctional employees, whereas Universities experienced an 8,100 employee reduction."

"From architects to academics (who study prisoners and the prison system)," writes Al Cunningham, "from food service vendors to health care firms, from corrections bureaucrats to psychologists and social workers, there is a lot of money to be made from the proliferation of prisons. It's a money thing." Recalling Rev. Martin Luther King, Jr.'s statement that "He who passively accepts evil is as much involved in it as he who helps to perpetuate it. He who accepts evil without protesting against it is really cooperating with it." Cunningham adds, "Our choices are clear. We can come together and organize the millions of fighters for justice into one coordinated attack against this system, and we can establish a society and economy based on the moral principles of equality, liberty and justice. Or we can continue to be suckered by lying politicians whose only goal is public office."

Malcolm X

Continued from page 14

that the rich be taxed to pay for the housing, schools, and hospitals that need to be built. We must demand an end to racism, and inequality institutionalized by the capitalist economic system.

These demands must be made in an organized manner and the best way to do this is through a New Poor People's Campaign of the kind started by Dr. Martin Luther King before his assassination through organization in the black community of the kind Malcolm started before his assassination. And under the leadership of the kind the Black Panther Party was building before its assassination.

The bottom line is that the poor, black and oppressed communities have less of a need to know who killed Malcolm, Martin, or Fred Hampton than to know why they were killed, which is indicative of the bigger problem of society and the government. The answer is simple, they organized and galvanized us into a force to be reckoned with. As a great leader once said "when strong and determined people unite, injustice trembles." They feared Malcolm, just as they feared Martin and the Black Panther Party, for what he could do, unite a strong and determined people.

Once we understand why he was killed, we also need to know who had him killed. Malcolm struggled for the liberation of black people through a unity with all oppressed people. The system of governing, however, through the oppression of the weak, the sexes, the races and the class had plenty to fear from Malcolm. And it was that system and those who prosper by it, and through it, that killed Malcolm, just as it will kill us if we don't fight it and those who perpetuate it.

Its agents are those who promote themselves through divisions among ourselves. To win we must build organization of the poor of all races, to better their conditions.

If you want to honor Malcolm, don't find his assassin for us, don't make a movie of him, don't name a holiday, a freeway or library after him. The only true way to honor a fallen comrade is to pickup his fight (the principles he lived and died for) and carry it on. Don't mourn, but organize and refuse to disorganize, disunite and disintegrate... As long as Malcolm's ideas live through our action, his assassins and those who hired them cannot harm us.

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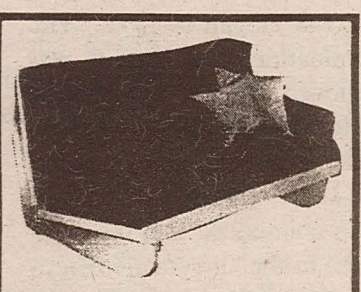

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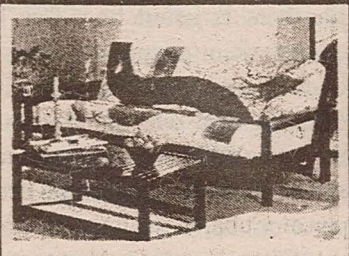

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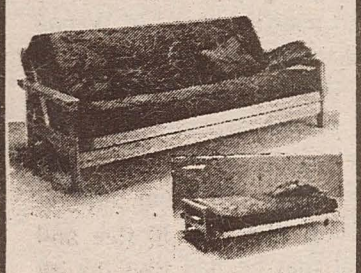

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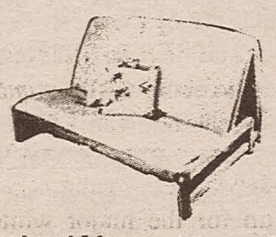

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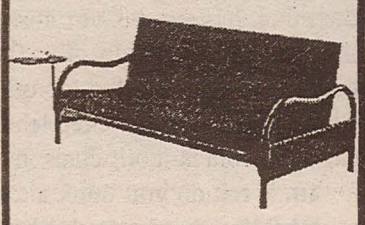

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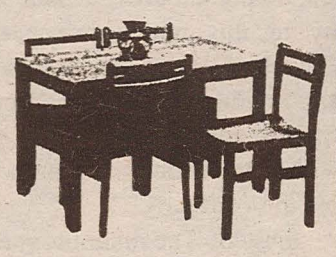

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Panther Prosecution Peters Out, But Watch Out Next Time.

New York — March 8, 1995.

January 20, 1995, New York County District Attorney Robert Morgenthau announced his office would not re-procecute Doruba Al-Mujahid bin Wahad (formerly, Richard Moore) on the charge of firing a machine-gun at two officers guarding the home of then-District Attorney Frank Hogan in 1972. With that determination, bin Wahad was finally relieved of the prosecution which led to his spending 19 years in prison under a fraudulently procured 25-year-to-life sentence. Mr. Morganthau announced that the decision was due to the "inevitable deterioration of the evidence" — presumably including the testimony of the prosecution's key witness, Pauline Joseph, who testified that bin Wahad told her he fired the shots. But, in 1992, bin Wahad's conviction was overturned, for the second time, after bin Wahad was able to obtain FBI memoranda concealed from him at trial, revealing that Ms. Joseph had told the FBI that he had told her he had not fired the shots.

Bin Wahad was not able to obtain the FBI material until he won a portion of a federal suit filed in 1980 under the Freedom of Information Act. The suit remains mired in controversy, as the government continues to resist disclosure. He first began seeking the material after reading about the FBI's COINTELPRO program — of which he was a target, as a leader of New York Panther 21 — in 1975.

Bin Wahad's prosecution was first overturned in 1990 and upheld by the Appellate Division of the New York State Supreme Court on the grounds of the government's suppression of favorable evidence, but that decision was then reversed by the highest court of New York, the Court of Appeals and sent back for further hearings. These proceedings cost Mr. bin Wahad another three years under threat of retrial, with the District Attorney's Office continuing to represent that it would prosecute him again.

The government's conduct was a part of the infamous COINTELPRO counterintelligence program designed by J. Edgar Hoover. Although bin Wahad's success spurred other Panthers targeted by COINTELPRO to seek the evidence to prove they had been framed by the FBI, including Herman Bell, who had fled to safety in the early 1970s but returned to contest his in absentia convictions; the others were not so lucky.

When bin Wahad was originally released in 1990, he stated that although he was not bitter for having to live through the consequences of the actions of the District Attorney's Office and the FBI, "If New York had a death penalty, they would have framed me and buried their misconduct." Ironically, on March 7, 1995, newly-elected Governor George Pataki did sign New York's new death penalty into law, as a warning for future bin Wahads.

Paris

Continued from page 11

me alot of good, it taught me about myself and what was going on around me. But at the same time there has come a time when you have make logical decisions on your own. You can't simply walk around reiterating something you heard without the full grasp of knowledge and understanding due your situation. That's the main problem I had with them.

As far as the Black Panther Party goes it was a lack of basic organization. A lot can be learned from the Black Panther Party's dilemma. We learn about infiltrators and we learn about what happens when you bring in too many outsiders who don't really have your best interest at heart.

Overall they were both very good for the community and they're both something to learn from.

13. Do you fear for your life because of your views?

PARIS: From time to time I got some death threats at the office but I'm never out of pocket either. I'm never in a situation I can't handle.

What would I look like hanging out at a club? The freaks come out at night doing things that fools do. That's how you get caught out of pocket. I lay low and keep to myself, do what I got to do. I take care of my family and the people that work for me.

I do things in the community either direct or indirect. I've worked with the Omega Boys Club. But I'm never just out there caught out of pocket. That's how a lot people fall off. Doing Dumb shit.

14. What do you think a Devil is?

PARIS: Anybody with a devil mentality. Anybody being anti-righteous. It can be a black or white person or any in between. But the majority to this point have been white. Everybody's got some devil in them. It's anybody who's mindset is contrary to what's good.

15. What do you want white people to do?

PARIS: The main thing that white folks got to do is begin to come to grips with the concept of sharing. The most opposition you get from white folks comes from them being content with the way things are, they don't want to share.

So you have immediate outrage when affirmitive action comes up or any quota system that helps equal opportunity across the board.

They're quick to say "I'm not responsible for what my grandparents did. I didn't have anything to do with slaves. That was then, this is now. It's not my responsibility." Well that's easy to say when you're the direct beneficiary of what went down that was wrong.

Whites now have to change the religious, educational and T.V. media driven mentacide of black people. That's what they can start with.

Privatization

Continued from page 2

So what happens when government relinquishes its responsibility to protect its population from corporate drive to make profits? Salmonella poisoning in meat comes back, TB resurges, violations of wage and hour law return. Wages are driven to dangerously low levels pushing working people into poverty level subsistence, speculation becomes the rule of stock market, U.S. production endangering and destabilizing the jobs and lives of working people caught up in the high stakes game of fast money speculation. But worse still, what happens when our government openly joins forces with the same business entities that we have been paying them to protect us from: privatization. Privatization is the act of public wealth, resources, and services being sold, awarded or by other means handed over to private corporations to run for their personal profit.

The battle between public and private ownership of America has existed since the founding of this nation. The concept of privatization began to take shape, inside this country, in the mid-1970s, right after the U.S. lost the Vietnam War. Imperialist wars cost money, and losing a war — with the booty — cost the federal government and the ruling elite even more money.

WW II and the Cold War afterward were a multi-billion dollar watershed for Lockheed, General Electric, Boeing, General Motors, Chrysler, Ford Motor Company, etc., keeping millions of Americans employed with livable and high salaries, perks, and benefits, and the U.S. dollar still had some punch in it, despite FDR removing the dollar off the gold standard with his New Deal. So the typical, working, tax paying American did not complain about the military budget; after all, U.S. citizens had the highest standard of living than anywhere in the world. So America felt that she was on the move, and throughout the 1950s and up to the early 1960s "the Joneses" were here and everybody watched "I Spy." Then what happened was the upheaval of the 1960s and early 1970s: the civil rights movement, the farm labor movement, the peace movement, and the Vietnam War. But, today, in California, we have the anti-crime bill, the anti-"illegal" immigrant bill, Proposition 186 and 187 respectively, and a growing prison population that is the largest per 100,000 than anywhere on the face of the planet earth.

But what the politicians and the corporate media failed to point out is that the rise of privatization through trickle down economics, has been the centerpiece of U.S. capitalistic reaction, globally, to the losing of the Vietnam War and the upheaval of the 1960s and the 1970s. In the U.S., since the Reagan revolution with deregulation and the reduction of capital gains tax, privatization of public properties has moved so rapidly in the last decade that it can't help but to make one wonder: How can a country become so rapped up in debt (a nation that was the largest creditor in the world to the largest debtor, as recently as 13 years ago, is now owing almost $5 trillion) and yet have sold nearly all its public resources that it once owned as recently as 15 years ago!

Hospitals, clinics, airports, public transportation, utility companies, prisons, were once the sole properties of the public, (the American people) but, today, more and more of these entities have (are) being sold (give-aways because more and more large corporations do not pay taxes; so if they pay, they will get it back in tax abatements) to the highest bidder by government, and most of the public is uninformed to how as these government give-aways affect their day-to-day lives.

While contracting municipal services can look like a saving of tax dollars, it's a net loss to taxpayers. Unions are broken, wages slashed, and businesses close as consumers have less money to spend. Minority communities are among the hardest hit. The money does go to outside companies that get the contracts — even garbage contracts are being dominated by national and international conglomerates, which then warn neighborhood recycling groups they will be sued if they infringe on the contracting company's monopoly.

Continued

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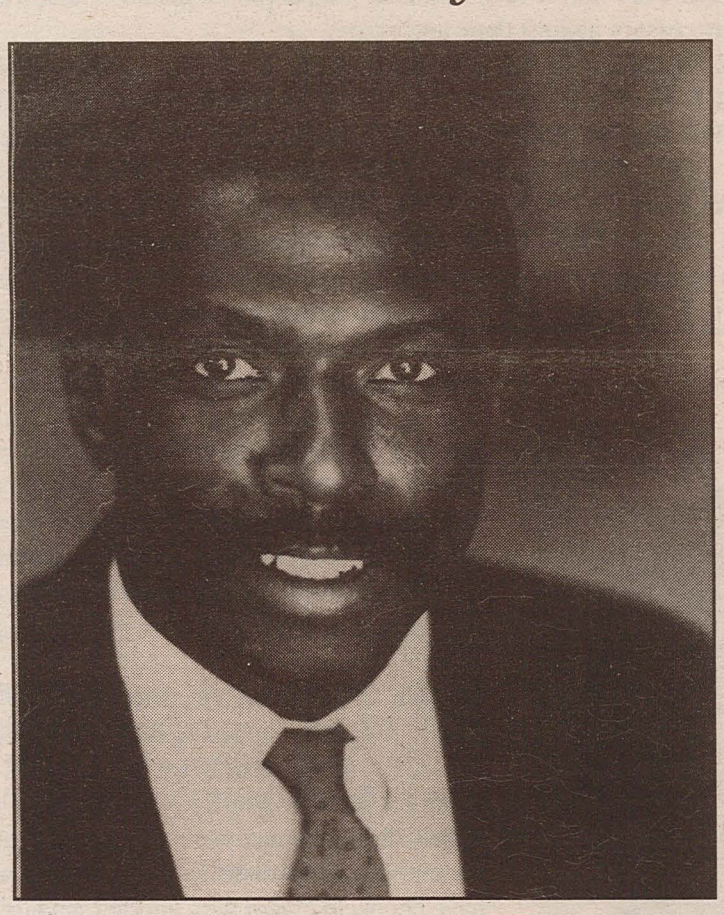

William J. "Brandy" Moore

March 4, 1945 to October 14, 1994

Founder,
African American Men's Caucus,
SF Black Coalition on AIDS,
Rafiki House and Rafiki Services Project,
Lesbians and Gays of African Descent for Democratic Action (LGADDA).

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Atmosphere

Continued from page 10

like service, farm, sub-contracted, and temporary workers) had no right to collective bargaining and union representation.

California isn't alone; in Washington, the state offers numerous incentives. "Venture industries pay no rent, electricity, water, or similar costs. They are exempt from state and federal workplace safety standards, pay no medical, unemployment, or vacation/sick leave to slaves who have no right to collective bargaining," said Wright. **"In a case like this we are seeing welfare capitalism where private business is getting a handout from the state at taxpayer expense."**

All of this in an era of unprecedented cuts in city services including fire, public libraries, parks, etc., record unemployment and job losses, and an increase in taxes on the middle class and small businesses. How can our state be subsidizing and giving tax breaks to big businesses on the backs of its citizens, in the face of such a recession?

Prison rights advocate Dorsey Dunn of Legal Services for Prisoners with Children stated, "the (three strikes) law is so bad it will actually perpetuate a crime, in the sense that while we spend billions on incarceration, we're going to have to raid our budgets. We're going to have to cut back on our teachers' salaries. When we pay a prison guard with a high school diploma and six weeks of training more than we pay a professor at a university, you need to question that. And it's just flat out outrageous that we will compromise not only the security of the community, we will also compromise our children's future."

This combination of tax breaks, wage subsidies, and incentives for lay-offs and job relocation in prisons, only serves to line the pockets of corporate CEOs and shareholders who apparently aren't bothered by the lay-offs and the undermining of our wages. We know that when the jobs move from the community to prisons "the state will have higher unemployment and welfare costs, and finally with higher rates of unemployment, crime will increase, and the prison population will swell." (Prison Labor magazine Oct. 1994 p. 17).

Put simply, transnational corporations and their lackeys, the government, have allowed almost all labor-intensive jobs to relocate in developing countries at the expense of thousands of U.S. workers, in the name of cutting costs and increasing productivity, i.e., cutting wages and increasing profits.

The reality of laboring for another without just compensation, is slavery. Slavery obviously, because an individual works for "free" (receiving clothes, food, and shelter from the master, in this case, the state). The government is working in collusion with big business to implement policies which deprive individuals of their economic, civil, and human rights, and in turn the businesses are making huge profits by using forced labor in prisons (concentration camps) that primarily house the poor and minorities. While our nation may not bow to a feurer or salute a swastika, these are only the trappings of fascism. Fascism as a reality is manifested by policies we are witnessing today.

The issue of prison labor has revolutionary implications as well, in that prisoners are taxed for their work yet have no right to vote. There has already been one revolution against taxation without representation, another in many minds is long overdue.

As already stated, this scenario is not restricted to California. Rather, it is indicative of nationwide trends, and the few "liberal" policies that are enacted to create jobs or a healthy environment for youth "are more than offset by expanded federal jurisdiction for gang-related crimes, increased funding for boot-camp-style prisons for young people, authorized prosecution of children as adults, and an ROTC-like program for students who want to be cops," according to Robert Perkinson's "Clinton's Politics of Punishment" article in the October 1994 issue of *Z* magazine, p. 14.

Finally, in this atmosphere of fear, much of the money earmarked for the state's schools will fund security concerns (24-hour security guards, alarms, metal detectors, etc.) as opposed to meeting educational needs (decreasing class sizes, buying new books, computers, and other critical tools, funding after-school sports and activities, etc.).

As long as public policy proposals and decisions are made outside of our neighborhoods and for private profit, we can never expect politicians to work for the benefit of our communities: for policies that encourage employment at a livable wage with livable working conditions, that strive to eliminate homelessness, poverty, and addiction as social problems—not as criminal matters—and finally, policies that can ensure a healthy environment to raise our children.

Growing Fascist Policies

We must join together in saying "NO!" to the vicious laws which prey primarily on the poor and oppressed communities to fill the jails and provide free (slave) labor for corporations, vicious laws such as the Clinton crime package, "Three Strikes" laws, and Proposition 187, policies like Enterprise/Empowerment Zones which zone the low income community for low-income work, and the vicious anti-loitering/panhandling laws.

All of these measures serve to perpetuate this atmosphere of fear, or neo-fascism. Any way you label it, these policies, in the final analysis, facilitate our oppression while more level-headed and reasonable solutions are abandoned—solutions that allow those of us who are impacted by crime and violence in our communities to have an input and access to political and economic decision making, i.e., power. Imagine what the $10 billion allocated towards prisons alone would do for our communities if we were to use it towards developing our neighborhoods and a truly viable economy.

CCBPP STATEMENT OF PURPOSE

The Commemoration Committee for the Black Panther Party (CCBPP) is committed to the goals of the Black Panther Party (BPP) as outlined in its Ten Point Program which was written in 1966 by the Black Panther Party founders, Dr. Huey P. Newton and Bobby Seale.

The Ten Point Program outlined the goals and objectives toward changing conditions of economic exploitation and political oppression in all low-income and working communities of the U.S. and elsewhere, as the basis for unity and solidarity.

Also, the CCBPP is committed to the concept of Revolutionary Intercommunalism, introduced by Dr. Newton in 1970 at Boston College. Revolutionary Intercommunalism holds that there are basically two sides. On one side there is Reactionary Intercommunalism which presently holds the world's low-income and working communities under conditions of economic exploitation and political oppression by controlling the wealth, resources and institutions in order to maximize profits for the few. Huey identified this side as the leading reactionary side (that of the ruling class) which consists of a minority, fewer than five percent of the world population. Under these conditions, reactionary intercommunalism, by and large, keeps the poor and working communities on a cycle of degradation, under conditions of reaction, desperation and poverty, with no end in sight. Newton understood that in order to change these conditions and advance the economic and cultural interests of these oppressed communities of the world, disciplined organizations must be built from the bottom up, enabling these low-income and working communities to fight exploitation and oppression by any means necessary (this fight needs to start in the advanced industrialized U.S. because our nation leads the world in political reaction and economic exploitation).

CCBPP advances and upholds the goals which the BPP outlined in its Ten Point Program, and those goals are about ridding black ghettos and low-income and working communities of economic exploitation and political oppression, understanding that we can reach these goals only by seizing the time at the point of practice.

Black Panther Party 10-Point Program

WHAT WE WANT, WHAT WE BELIEVE

1. WE WANT FREEDOM. WE WANT POWER TO DETERMINE THE DESTINY OF OUR BLACK AND OPPRESSED COMMUNITIES. We believe that Black and oppressed people will not be free until we are able to determine our destinies in our own communities ourselves, by fully controlling all the institutions that exist in our communities.

2. WE WANT FULL EMPLOYMENT FOR OUR PEOPLE. We believe that the federal government is responsible and obligated to give every person employment or a guaranteed income. We believe that if the American businessmen will not give full employment, then the technology and means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all its people and give a high standard of living.

3. WE WANT AN END TO THE ROBBERY BY THE CAPITALIST OF OUR BLACK AND OPPRESSED COMMUNITIES. We believe that the racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules were promised 100 years ago as restitution for slave labor and mass murder of Black people. We will accept the payment in currency that will be distributed to our many communities. The American racist has taken part in the slaughter of over fifty million Black people. Therefore, we feel this is a modest demand that we make.

4. WE WANT DECENT HOUSING, FIT FOR THE SHELTER OF HUMAN BEINGS. We believe that if the landlords will not give decent housing to our Black and oppressed communities, then housing and the land should be made into cooperatives so that the people in our communities, with government aid, can build and make decent housing for the people.

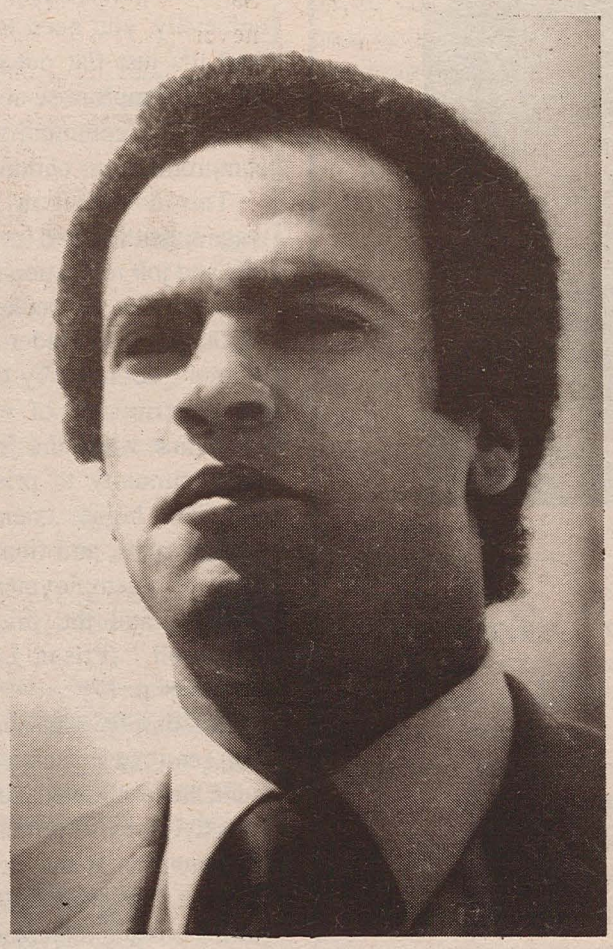
5. WE WANT EDUCATION FOR OUR PEOPLE THAT EXPOSES THE TRUE NATURE OF THIS DECADENT AMERICAN SOCIETY. WE WANT EDUCATION THAT TEACHES US OUR TRUE HISTORY AND OUR ROLE IN THE PRESENT-DAY SOCIETY. We believe in an educational system that will give to our people a knowledge of self. If you do not have knowledge of yourself and your position in the society and the world, then you will have little chance to know anything else.

6. WE WANT COMPLETELY FREE HEALTH CARE FOR ALL BLACK AND OPPRESSED PEOPLE. We believe that the government must provide, free of charge, for the people, health facilities that will not only treat our illnesses, most of which have come about because of our oppression, but will also develop preventive medical programs to guarantee our future survival. We believe that mass health education and research programs must be developed to give all Black and oppressed people access to advanced scientific and medical information, so we may provide ourselves with proper medical attention and care.

7. WE WANT AN IMMEDIATE END TO POLICE BRUTALITY AND MURDER OF BLACK PEOPLE, OTHER PEOPLE OF COLOR, ALL OPPRESSED PEOPLE INSIDE THE UNITED STATES. We believe that the racist and fascist government of the United States uses its domestic enforcement agencies to carry out its program of oppression against Black people, other people of color, and poor people inside the United States. We believe it's our right, therefore, to defend ourselves against such armed forces and that all Black and oppressed people should be armed for self-defense of our homes and communities against these fascist police forces.

8. WE WANT AN IMMEDIATE END TO ALL WARS OF AGGRESSION. We believe that the various conflicts that exist around the world stem directly from the aggressive desires of the U.S. ruling circle and government to force its domination upon the oppressed people of the world. We believe that if the U.S. government or its lackeys do not cease these aggressive wars that it is the right of the people to defend themselves by any means necessary against their aggressors.

9. WE WANT FREEDOM FOR ALL BLACK AND OPPRESSED PEOPLE NOW HELD IN U.S. FEDERAL, STATE, COUNTY, CITY, AND MILITARY PRISONS AND JAILS. WE WANT TRIALS BY A JURY OF PEERS FOR ALL PERSONS CHARGED WITH SO-CALLED CRIMES UNDER THE LAWS OF THIS COUNTRY. We believe that the many Black and poor oppressed people now held in U.S. prisons and jails have not received fair and impartial trials under a racist and fascist judicial system and should be free from incarceration. We believe in the ultimate elimination of all wretched, inhuman penal institutions, because the masses of men and women imprisoned inside the United States or by the U.S. military are the victims of oppressive conditions that are the real cause of their imprisonment. We believe that when persons are brought to trial that they must be guaranteed, by the United States, juries of their peers, attorneys of their choice and freedom from imprisonment while awaiting trials.



Black Panther Founder, Dr. Huey P. Newton

10. WE WANT LAND, BREAD, HOUSING, EDUCATION, CLOTHING, JUSTICE, PEACE AND PEOPLE'S COMMUNITY CONTROL OF MODERN TECHNOLOGY. When, during human events, it becomes necessary for one people to dissolve the political bands that have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to affect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

America

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posed for. His complexion is extremely pale, his hair is in a big bushy Afro, his nose is wide, as are most West African noses, and his lips are West African. However, I could not determine the color of his eyes although I looked at them very closely. They appeared to be light violet at three feet away but, only a few inches away appear to be a mass of blue, green and brown specs.

Hamilton immigrated to the English colony of New York and entered King's College (now Columbia) at the age of seventeen. He was literally a boy genius. He studied long enough to qualify as an attorney at law and then joined the Revolutionary Army, turned down two major generals who sought his service as aide-de-camp but, accepted Gen. Washington's offer to be his, on March 1, 1777. Hamilton was only twenty-two years old at the time, a captain in Gen. Knox's artillery, and had been highly recommended to Washington by Gen. Greene. His qualities were obvious and in those days the kind of racism that existed was very different than that of today.

On this job he became Washington's number one letter, proclamation, and speech writer. Later, after Washington had served as President for two terms Hamilton wrote his Farewell Address, which was never given as a speech, but printed in newspapers instead. Washington kept five secretaries busy writing letters throughout the American Revolutionary War, making a copy of each one for the files, but Hamilton wrote the most important ones, as well as Washington's most important orders to his generals.

You might say that Alexander Hamilton led the charge of the letter writer's brigade since 2,309 boxes (small ones) of letters or copies, were his contribution to the war effort.

In 1780 the two men had an argument on a staircase in headquarters one day over who had kept who waiting, at the end of which Hamilton turned in his quill. Anyway, he wanted fame as a soldier, not as a secretary.

However, Washington, a grade school drop out and a worse speller than Ronald Reagan, couldn't do without Hamilton and brought him back in time to lead the charge, as a general, on the right wing of the banks of the York River at the Battle of Yorktown in 1781. This was one of the few battles that Washington won during the war and it was largely due to the help of the French army and navy that had become our allies. Of course, Hamilton contributed to the victory in more ways than one

Alexander Hamilton as he appeared in public portraits, but strangely enough showing no sign of his African features.

because Washington had him to write the official account of the attack.

After the war, Hamilton married Elizabeth Schuyler of the Schuylers who owned half of New York State, a white family, of course. Then Hamilton was in charge of Washington's secret campaign for the Presidency, something he would not admit to publicly, and Hamilton's brilliancy and political maneuvering led to Washington receiving all of the votes of the Electoral College.

Washington would not trust anyone else being his Secretary of the Treasury but Alexander Hamilton, who was by the standard of those who ruled an honest man. Hamilton maintained his integrity by not directly profiting from the buying and selling of government securities in the assumption-of-debt period. But his wife's rich relatives and Hamilton's rich friends did profit.

Hamilton set up our banking system to make the U.S. safe for property and 10 percent interest or more for those who "own" our property. That may not be his picture on the ten dollar bill but, his name is on it anyway — the only black person mentioned on any of our money. We can be proud of that fact as well as the fact that Hamilton never owned any slaves, while George Washington owned 212, which some people, even today, believe made him soft on civil rights. And as for as Hamilton marrying Miss Schuyler for her money, land, slaves and Bank of England stock, which wasn't the case with Miss Schuyler, in my opinion it is just not true. But his boss, Washington is well-known to have married the rich widow, Martha Curtis for her money.

The moral of all this is that African Americans must stop supporting the Property Party (with its two factions, Democrats and Republicans) and join the building of organization that will get rid of poverty. Otherwise we may soon become so poor we won't ever have again in our possession a ten dollar bill, fake picture of Alexander Hamilton or not. Clearly Blacks played a decisive role in the 1st American Revolution, and clearly they must play an equal, if not a major role in the second American Revolution.

Ex-slave

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As to my freedom, which you say I can have, there is nothing to be gained on that score, as I got my free papers in 1864 from the Provost-Marshall-General of the Department of Nashville. Mandy says she would be afraid to go back without some proof that you are sincerely disposed to treat us justly and kindly — and we have concluded to test your sincerity by asking you to send us our wages for the time we served you. This will make us forget and forgive old scores, and rely on your justice and friendship in the future. I served you faithfully for thirty-two years and Mandy twenty years. At $25 a month for me, and $2 a week for Mandy, our earnings would amount to $11,680. Add to this the interest for the time our wages has been kept back and deduct what you paid for our clothing and three doctor's visits to me, and pulling a tooth for Mandy, and the balance will show what we are in justice entitled to. Please send the money by Adams Express, in care of V. Winters, Esq. Dayton, Ohio. If you fail to pay us for faithful labors in the past we can have little faith in your promises in the future.

We trust the good maker has opened your eyes to the wrongs which you and your fathers have done to me and my fathers, in making us toil for you for generations without recompense. Here I draw my wages every Saturday night, but in Tennessee there never was any pay day for the Negroes any more than for the horses or the cows. Surely there will be a day of reckoning for those who defraud the laborer of his hire.

In answering this letter please state if there would be any safety for my Milly and Jane, who are now grown up and both good-looking girls. You know how it was with Matilda and Catherine. I would rather stay here and starve and die if it comes to that than have my girls brought to shame by the violence and wickedness of their young masters. You will also please state if there has been any schools opened for the colored children in your neighborhood, the great desire of my life now is to give my children an education, and have them form virtuous habits.

P.S. — Say howdy to George Carter, and thank him for taking the pistol from you when you were shooting at me.

From your old servant,
Jourdon Anderson

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A Tribute to Black History

An ex-slave letter

The following is from the New York Tribune, August 22, 1865:
Dayton, Ohio
August 7, 1865
To My Old Master, Colonel P.H. Anderson, Big Spring, Tennessee
Sir:

I got your letter and was glad to find you had not forgotten Jourdon, and that you wanted me to come back and live with you again, promising to do better for me than anyone else can. I have often felt uneasy about you. I thought the Yankees would have hung you long before this for harboring Rebs they found at your house. I suppose they never heard about your going to Col. Martin's to kill the Union soldier that was left by his company in their stable. Although you shot at me twice before I left you, I did not want to hear of your being hurt, and am glad you are still living. It would do me good to go back to the dear old home again and see Miss Mary and Miss Martha and Allen, Esther, Green, and Lee. Give my love to them all, and tell them I hope we meet in the better world, if not in this. I would have gone back to see you all when I was working in the Nashville hospital, but one of the neighbors told me Henry intended to shoot me if he ever got the chance.

I want to know particularly what the good chance is you propose to give me. I am doing tolerably well here; I get $25 a month, with victuals and clothing; have a comfortable home for Mandy (the folks here call her Mrs. Anderson), and the children, Milly, Jane and Grundy, go to school and are learning well; the teacher says Grundy has a head for a preacher. They go to Sunday School, and Mandy and me attend church regularly. We are kindly treated; sometimes we overhear others saying, "The colored people were slaves down in Tennessee." The children feel hurt when they hear such remarks, but I tell them it was no disgrace in Tennessee to belong to Col. Anderson. Many darkies would have been proud, as I used to be, to call you master. Now, if you will write and say what wages you will give me, I will be better able to decide whether it will be to my advantage to move back again.

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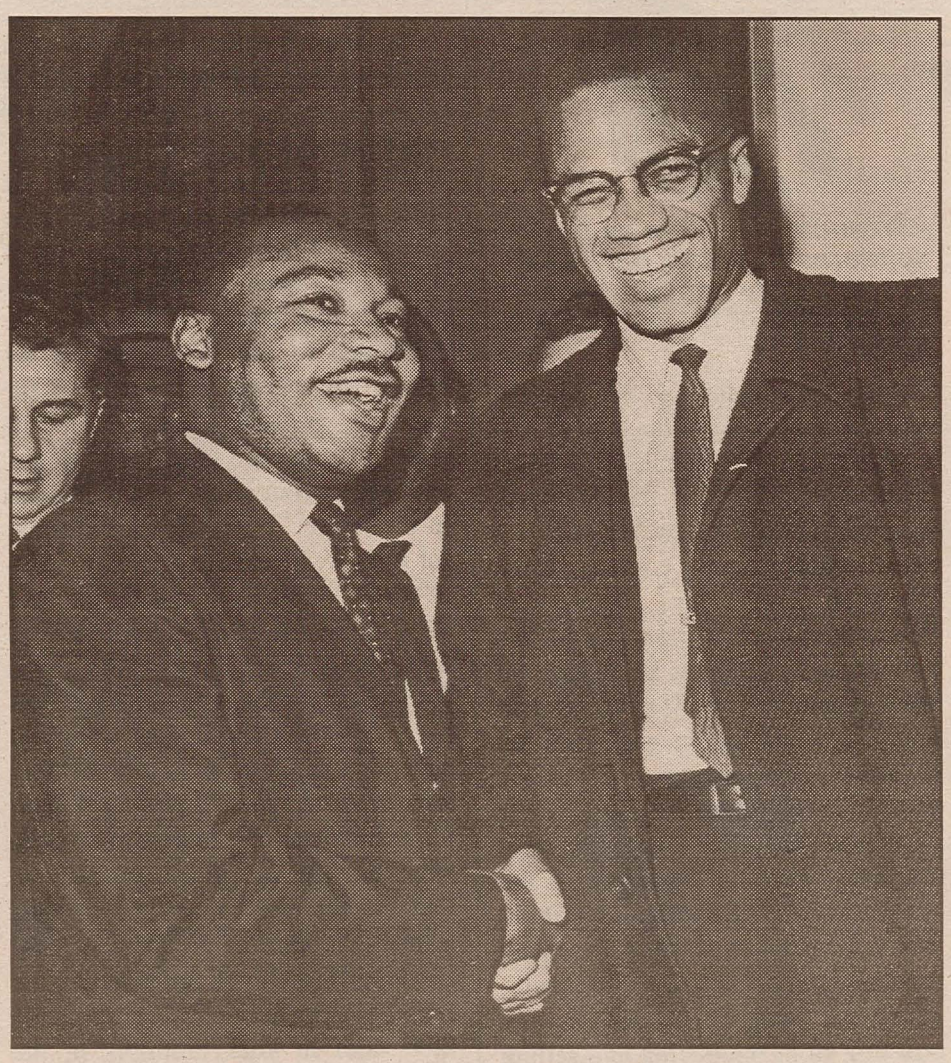

Martin Luther King Jr. and Malcolm X in 1964.

Both leaders had more in common than not: When both spoke only to the issues of equality, separatism, and racism—only within the borders of America—neither were a real threat to the U.S. government and its status-quo. But in the last years of their lives, both leaders began to speak out against the war in Vietnam, against U.S. foreign policies toward poor and developing nations, and then began to call for class unity based on an economic fight against exploitation, imperialism and discrimination.

This new understanding clearly moved both Martin and Malcolm, and many of their successors, like the Black Panther Party, toward a scientific understanding of oppression and world revolution.

A new understanding was taking shape: that the question of second-class citizenship in the U. S. among blacks and people of color was, foremost, a question of exploitation and cheap labor, kept in place by a policy of divide and control, and this was (and still is) the most urgent war yet to be fought.

So as Martin and Malcolm began to broaden their understanding of the class struggle—the international nature of racialist oppression, and capitalism—the politics of divide and control—the struggle between labor and capital—world-wide—they were viciously assassinated, as were the original BPP. The U.S. government used everything at its disposal: the corporate media; the infamous FBI's COINTELPRO, lies, deceit, race-baiting, and assassinations, etc.

So the only true way to honor a fallen comrade is to pick up his fight and carry it on.

This is America
(Believe it or not)

You shall know the truth and the truth shall make you free —John 8:32

By The Rev. Tom Sanders

Alexander Hamilton–A black man?

Everyone who has ever looked at a ten dollar bill thinks he knows what Alexander Hamilton looked like since the picture on the bill has his name beneath it. Look at Hamilton's picture on the ten dollar bill. Notice how thin the nose and lips are. Does that man look as if he is nearly half west African descent? No, and that's because the picture is a made up one by an artist long ago, a product of his imagination, a fake.

Hamilton was born on the island of Nevis in the Caribbean Sea to Rachel Levine, who was what was known then as a French Creole but, black by Mississippi standards. Historians who can't deal with this fact write that she was French Huguenot and usually fail to mention that she and Alexander's father were not married. And the facts get a little more complicated, yet.

Rachel's mother, Mary had married a Dr. Faucette, a French Huguenot but, since Mary was a bit of a "runaround" Dr. Faucette doubted if she was his daughter. However, since he was such a noted drunk nobody took him seriously.

When Rachel was sixteen she married John Michael Levine, a rich Danish planter of the Jewish religion from Saint Croix. But money alone was not enough for her so she left her fat, much older husband, and without bothering to get a divorce, lived for a brief time with a traveling salesman from Scotland named James Hamilton, who soon left her to peddle his wares elsewhere, but not before helping her produce for the rebel cause a youth named Alexander Hamilton.

The next time you are in New York City visit Hamilton's old home, which is now a museum, in the northwestern part of the city near the Hudson River. The house is rather small and contains some furniture that belonged to Hamilton as well as some other of that period. On the wall in one of the rooms is an oil painting of Alexander Hamilton, done shortly after the Revolutionary War, that he

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Special Thanks

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